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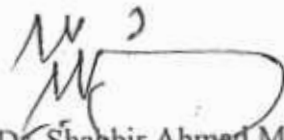
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This is to certify that Mr. Sajid Iqbal is a regular Ph.D. Scholar registered in the Department of Islamic Studies, University of the Punjab, Lahore. He has completed his thesis entitled.

Title: **Contemporary Orientalism on Muhammad (PBUH) Life at Makkah An Analytical Study**

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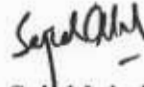
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DECLARATION CERTIFICATE

This thesis which is being submitted for the degree of Ph.D. in the University of the Punjab does not contain any material which has been submitted for the award of Ph.D. degree in any University and, to the best of my knowledge and belief, neither does this thesis contain any material published or written previously by another person, except when due reference is made to the source in the text of the Thesis.

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CONTEMPORARY ORIENTALISM ON MUHAMMAD'S (PBUH) LIFE AT MAKKAH
AN ANALYTICAL STUDY

Ph.D Thesis Islamic Studies

A research Dissertation For The Degree Of Ph.D Islamic Studies

2004AD/1425AH

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Date of Submission: August, 2011

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DEDICATION

I dedicate this humble effort

To

My kind and affectionate parents

Muhamamd Rafique and Nazir Begum

Whose love, care, guidance, motivation and encouragement

have always been like a shady tree that

comforts me in difficulties and leads to success in every walk of my life.

May Allah shower His blessings upon them.
Aamen

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PREFACE

All praise be to Allah, Lord of the Worlds. The Beneficent, the Merciful. Thee (alone) we worship; The (alone) we ask for help. Show us the straight path. Because whomsoever Allah guides, none can lead astray; and whomsoever He leads astray, none can guide. I bear testimony that there is no god except Allah (alone), and He has no partner; and I bear testimony that Muhammad is His slave and Messenger.

Millions of Darood-o-Salam upon Muhammad The Messenger of Allah. Because of His Universal and everlasting wisdom and teachings, the light of knowledge prevails all over the universe.

Historical personalities grew dull and dim with the passage of time but this is not true in case of Muhammad the Messenger. Books are continued to appear on the Messenger at a regular momentum (pace) by Muslim as well as non-Muslim scholars. Margaliouth remarks, the biographies of the Prophet Muhamamd form a long series which it is impossible to end, but in which it would be honourable to find a place.

It is a great blessing of Allah upon me, who bestowed upon me a chance to pen down on Sirah of the Messenger. It is a great honour for me to study and research about the greatest personality of the world. He is the sayyid of the earlier Prophets and Messengers. I have read two great things in the history of Islam.

i. An erudite traditionist Ishaq Ibn Rahwah asked his eminent student Muhammad Ibn Ismail al-Bukhari to compile a book of Sahih Ahadith. So, Imam Bukhari penned down a book of ahadith; Sahih al-Bukhari; This is the most authentic book next to the Quran on the globe.

ii. Similarly, Imam Ibn Taymiyah asked his disciple Ibn Kathir to write an authentic book on Sirah. So, Ibn Kather wrote As-Sirah An-Nabwiyyah, which is the most reliable and authentic book of Sirah.

It was my intense passion to write on Sirah since my school days, when I was student of eighth class. So, Allah gave me a golden chance to fulfill my ambition. Therefore, while studying in the class of Ph.D., my teacher Prof. Dr. Shabbir Ahmad Mansoori as well as Prof. Dr. M. Akram Chaudhery, both

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inspired me to research and work on Sirah. Dr. Akram Chaudhery especially, converted my intention to research orientalists books Sirah. To make a critical and analytical study of orientalist works in order to explore pearls and pebbles in their writings. So, I determined to research on these lines.

I am very thankful to all my teachers Prof. Dr. Samar Fatima, Prof. Dr. Hafiz Mehmood Akhtar, Prof. Dr. Mumtaz Ahmad Salilk, Prof. Dr. Ghulam Ali Khan, Prof. Dr. Saad Siddiqui, Prof. Dr. Hamad Lakhvi, Prof. Dr. Hamidullah Abdul Qadir. I am especially grateful to Prof. Dr. Ihsan al Rehman Ghauri who gave me fruitful suggestions at the department of Islamic Studies, University of the Punjab, Lahore.

They all taught and guided me with love and care. I am especially grateful to Prof. Dr. Shabbir Ahmad Mansoori Director of Sirah Chair at University of the Punjab. Under whose kind supervision and acute guidance, I have completed my thesis. Whenever, I sought some kind of guidance, he delivered his wisdom and learning to me. I am very impressed by his great personality and learning. His academic personality is a beacon light to me.

I am also indebted to the scholars outside the department from whomc, I sought guidance and suggestions in regard to my thesis. I am highly thankful to these doctors and scholars such as Dr. Akram Ch. Ex.V.C. University of Sargodha, Dr. Muddithar Ahmad Ex. Chairman, Department of Islamic Studies G.C. University Faisalabad, Dr. Zia-ul-Haq, Prof. at I.I.U.I, Dr. Ijaz Ahmad, Director Sheikh Zayed Islamic Centre Lahore, Late Dr. Khalid Alvi Late and Prof. Abdul Jabbar Shakir, honourable Abdus-Sattar Ghauri.

Dr. Muhammad Arif ex-Principal Govt. College Bhalwal, who inspired me to get higher education. Dr. Mohy ud Din Abu Bakr deserves my special thanks and gratitude whom I learnt at great extent about life and ways of living.

He said too much in his silence. He developed passion and lonoing for learning in me. He is a source of spiritual solace to me.

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I am highly obliged to Dr. Ghazanfarullah and Ch. Shoukat Mehmood-ul-Hassan, whose suggestions and proposal encouraged me during my research.
I am too much in debt of my great parents; Muhammad Rafiq and Nazir Begum. Their prayers and benedictions are the primary and main source in the accomplishment of this dissertation. Their affection and kindness have always cast a shade over me through thick and thin.

I am also very obliged to my wife Abida Sajed, who helped me in completing this research. She took great care of my affairs. My gratitudes are for my daring and loving children Muhammad Abu Bakr, Muhammad Umar, Anas Rafiq and Ayesha Noor. Abu Bakr is especially very helpful to me.

I am also thankful to my brothers Amjad Iqbal, Zahid-ul-Hassan and Muhammad Irfan along with my cosines Muhamamd Rehan and Mian Muhammad Akram. The all encouraged me in my studies.
During my research work I have visited many libraries throughout Punjab. I concerned library of Department of Islamic Studies, Library of Department of History, Library of Sheikh Zayed Islamic Centre and Main Library of University of the Punjab, Lahore. Among these libraries, I benefited mostly from Sh. Zaid Islamic Centre Library, where Sheikh Muhammad Fayyaz especially helped me in searching books and articles in different journals. I am very thankful to him. Mian Ab dul Razzaq is a gentleman who always welcomed me in main library of University of the Punjab. He rendered great services helped me in searching material about my thesis. I am highly grateful to him.
I also visited Quaid-e-Azam library and Punjab Public Library at Lahore. I also visited the libraries of G.Zm. College Gujrat, G.A.M. College Sargodha and G. College Bakkar.
I have paid many visits to the libraries of Gujrat University and University of Sargodha. The library of G. College Bhalwal is deserving special mention.

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This library provided me too much material regarding my research work. For this cooperation, I am very obliged to Prof. Dr. Muhammad Arif.

I also visited the libraries of Quaid-e-Azam University and Allama Iqbal Open University at Islamabad. Dr. Hamidullah Library at International Islamic University Islamabad abounds with the books of orientalists on Sirah. Its portion of Sirah is very rich. I found very rare books there. Only this library satisfied my thirst of knowledge. I suggest to Higher Education Commission to provide such kind of books to other universities. Here in this library Haroon Idrees deserves for my gratitude.
I also visited the librry of Dar-al-Uloom at Bhera, Mohadith Library Lahore, Minhaj Library Lahore, Abdal Jabbar Shakir Library Lahore and Idara Muarif Islami Library Mansoora Lahore.

Why We Study Sirah?

i. All the Muslims, who belong to different walks of life are in dire need to study thoroughly and minutely the Sirah of the Messenger.
ii. We depend on Sirah to understand the real wisdom of the Quran because the actions of the Messenger (Sunnah) represent a practical application of the Quran.
iii. We are in need of acquiring information about the noble life, pious character of the Messenger in order to apply Sunnah in our daily life. The Quran say:

"There is indeed for you in the Prohpet a good example."

iv. If we love the Messenger, we must follow him in every aspect of life. Allah Almight says:

Say: If you love Allah, follow me, Allah will love you.

v. Study of Sirah also helps us to learn about the wonders and miracle of the Prophet.

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vi. We can search the solution of our contemporary problems in the light of Sirah.

So, I selected the Makkan era of Sirah to search on it and to analyze and evaluate the writings of the eminent scholars of the West on Islam called Orientalists. As Renan remarks:

> "Unlike other religions, which were cradled in mystery, Islam was born in the full light of history. Its roots are at surface level, the life of its founder is as well known to us as those of the reformers of the sixteenth century."

Instead of this full light of history, the orientalists deliberately tried their best to make dull and dime this light.

The orientalists have re-produced the allegations leveled against the Messenger by the non-believers of Makkah. If we conclude the objective of orientalists study o f Islam is a single point, that is, they deny the Quran as a word of Allah. If the Quran is not the word of Allah, how can Muhammad be a Messenger?

My research consists of five chapters.

In first chapter, I have introduced the orientalism, its objectives and motives, its history and sources used by the orientalists during their research. I have selected ten major writings on Sirah by the Western scholars of different countries from the West. Encyclopedia of Britannica, Encyclopaedia of Islam, Oxford History of Islam, Margaliouth, Redinson, Tor Andrae, Michael Crock, Bunard Lewis and Karen Armstrong. Montogomery Watt.

In Second chapter, I have given the short history of Makkhan Era of Sirah in the light of Primary Islamic sources.

In third chapter, orientalists on the social status of the Prophet Muhammad, I have analyzed the views of orientalists on the social status of the Prophet at Makkah.

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In fourth chapter, the gist of the research, I analyzed the views and nations of the orientalists regarding the Prophethood of Muhammad.
In fifth chapter, I discussed the Miracles of the Messenger stated in the Quran, especially the an eternal miracle of the Prophet, the Quran.

Shibli Naumani had stated the three categories of the Orientalists according to their source of research.

1) They who are not familiar with Arabic and the original sources. These people depend on the works of other writers for material and they give shape to doubtful and incomplete material resorting to conjecture.

2) They who are adept in Arabic language, literature, history and philosophy of Islam but lack cognition of religious literature and the science of seerah. They have not written anything on Seerah or the religion of Islam but do utter outrageously whatever they like on Islam or the Prophet, every now and then, under the notion that they know Arabic well.

3) They, who have studied deeply the Islamic literature, like Palmer and Margoliouth. We should have expected much from them but they have disappointed us tremendously.[1]

Dr. Muhammad Khalifa also points out the intellectual shortcomings of the orientalists in these words:

(i) No sense of Arabic words' exact meaning,

(ii) Knowing only one shade of the meaning,

(iii)Confusion between different Arabic words,

(iv)Limited knowledge of Arabic -------------- with figments of imagination,

(v) Mistaking Arabic for Hebrew or Syrian,[2]

We can categorize the Orientalists in four according to their attitudes towards Islam.

[1] Naumani, Shibli, Sirat un-Nabi, Vol.1, P.94
[2] Dr. Khalifa, Muhammad, The Sublime Quran and Orientalism, P.163

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(i) **Balanced Orientalists:** These have positive opinion and balanced attitude towards Islam and the Prophet Muhammad, i.e., Count de Boulainvilliers, Dr. Henry Stubbe, John Davenport, Simon Okley, Thomas Carlyle, Michael H. Hart, Thomas Arnold, Edward Saeed, Norman Daniel, N. Mary Schimmel, Montgomery Watt, Karen Armstrong and John Esposito.

(ii) **Biased Orientalists:** They repeated the allegations of Medieval Age. Their works are full of lies about the Message and The Messenger, such as William Muir, Margoliouth, Sprenger, Wellhausen, Leone Caetani, Noledeke, Blachere, Schacht, Patrica Crone, Michael Cook, Bernard Lewis, Jilles Kepel, Uri Ribbin and Arther Jeffery.

(iii)**Atheist Orientalists:** Any person who studied science was guilty before the Church. Church gave him the penalty of death or prison. Thousands of the people were burnt. Millions of the people were imprisoned. So many learned men became atheist. Voltaire, Rodinson and Russian Orientalists.

(iv)**New Muslim Orientalists:** A group of scholars who studied Islam, The Quran and Sirah indepth with positive inclination became Muslims. Allah Almighty has shown them the straight path to succeed in this world and hereafter. For instance, Allama Asad, Martin Lings, Maryam Jamila and Fritz Schuon.

Survey of Literature :

In the earlier times, Muslim scholars had tried their best to counter the allegations of the Christians and Jews regards Sirah. The survey of the literature is given as under:

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With a view to countering the persistent forceful Western onslaught against the Messenger, some sporadic efforts have been made by the Muslims here and there to deal with one aspect or the other. But, to the best of my knowledge, no serious scholarly and organized attempt has been made to handle the whole problem in all its dimensions and ramifications in the thorough giving manner.

Most of the writings that are already available on the said subject have been sometimes too much emotional, less critical and apologetic. But this is a fact that Muslim scholars have never succeeded to work on Orientalist's work taking Occidentalism as a systemized movement as compared to Western Scholars who help to flourish the movement of Orientalism.

The Scholars who evaluated the works of Orientalists at some extent include Sir Syyid Ahmad khan[1], Moulana Rehmatullah Keranvi[2], Sayyid Amir Ali[3], Maulana shibli Naumani[4], Qazi Sulaiman Mansoorpuri[5], Sayyid Sulaiman Nadwi[6], Sayyid Maudoodi[7], Pir Karam Shah[8], Abul Hassan Ali Nadvi[9], Zafar Ali Quraishi[10], Allama Asad[11], Maryam Jaimila[12], Dr.Nisar Ahmad[13], Mustafa as Sibai[14], Dr.Mustafa Azami[15], Dr.Muhammad Khalifa[16], r.Abdul Qadir Jilani[17], Dr.M. Jabal Buaben[18], Dr.Mohar Ali[19], Muhammad Hussain Haykal[20], Anwar al Jundi[21], Dr. Imadud-din Khalil[22], Dr.Yahya Murad[23].

This is an humble addition in this very literature. It will open new vistas of learning about Sirah. I have tried to analyze their views in the light of the Quran, the Bible, the Hadith literature, Sirah literature, Orientalists writings and science.

---

[1] The Life of Muhamad, Sang-e-Meal Publications, Lahore, 2008.
[2] Bible Se Quran Tak
[3] Spirit of Islam
[4] Sirat un Nabi, National book foundation,Islamabad,1979
[5] Rehmat al Lil Aalamin, LAHORE, Maktaba Islamia, 2004
[6] Seerat un Nabi, National book foundation,Islamabad,1979; Khutbat-e-Madras, Idara Islamiat,Lahore,1983
[7] Seerat- Sarwar-e-Alam, Lahore, Idara Tarjman al-Quran, 1978.
[8] Zia-un-Nabi, Zia-ul-Quran, Lahore.
[9] Islamiat Aur Maghribiat ke Kashmakash
[10] Prophet Muhammad and His Western Critics, Idara Muarif Islami Lahore.
[11] Islam on the Crossroads, Lahore, Talha publications, 2003.
[12] Islam and Orientalism, Lahore, M.Yusuf khan publishers,1977
[13] Naqosh Rasool Number.
[14] As Sunnah wa Makanatoha fi Tashri al-Islami.
[15] Studies in Early Hadith literature, LAHORE, Sohail Academy
[16] The Sublime Quran and Orientialists, 1989
[17] Islam, Peghamber-e-Islam, Aur Mustashrekeen-e-Maghrab
[18] The Image of The Prophet Muhammad in The West, Lecister, Islamic foundation, 2004
[19] Dr. Mohar Ali, Sirat un Nabi and the Orientialist; The Quran and the Orientialist, Jamyat Ihyaa'Mihaj al sunnah 2004.
[20] The Lif eof Muhammad, Darul Ishaat, Karachi, 1999.
[21] Anwar Jundi Mosua Maqadmat ul uloom wal-Manahij
[22] Al-Mustashrikeen Wa – Sirah an – Nabwiyah, Dar-Ibn Kathir, Damascus, 2005.
[23] Iftr'at ul Mustshrikeen
24 Islam Aur Mustashrikeen, Dar ul Musanifeen, India.

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Chapter

1

ORIENTALISM

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1.1: MEANINGS OF ORIENTALISM

Orientalism is a movement that is flourished under the influence of Church. It has played a vital role in the accomplishment of political, cultural objectives of imperialism. Through its influence Orientalism has created a discontent in subjugative community towards their religion and culture. In fact, Orientalism is a broad spectrum enterprise.

As Edward Said says, "The orient is an integral part of European material civilization and culture. Orientalism expresses and represents that part culturally and even ideologically as a mode of discourse with supporting institutions, vocabulary, scholarship, imagery, doctrines, even colonial bureaucracies and colonial style."[1]

In this quotation we can see how broad implications the Orientalism has. Said who is the one of major exponents of the theory of Orientalism defines the Orientalist as, "Anyone who teaches, writes about or researches the orient and this applies whether the person is an anthropologist, sociologist, historian or philologist, either in its specific or its general aspects, is an Orientalist, and what he or she does is Orientalism".[2]

Orientalism is a style of thought based upon an ontological and epistemological distinction made between "the Orient" and "the Occident". Orientalism can be discussed and analyzed by the corporate institution for dealing with the orient – dealing with it by making statements authorizing views of it, describing it, by teaching it, setting it, ruling over it, restructuring and having authority over the orient.[3]

The Orientalists' works with a body of theoretical assumptions which are taken for granted. Therefore, Ed. Said has stated Orientalism as a style of thought based upon on ontological and epistemological distinction made between the orient and the occident.

According to Encyclopedia of Islam, "The term 'Mustashrikun' means either "people studying / seeking for the east / orient" *or* "people becoming (like) Easterns / Orientals", Orient and Orientals tending to have a somewhat more emotional connotation than East and Easterners . The word Mustashrikun consequently conveys a broader scope of meaning than the present day Western term "Orientalists," i.e., "scholars specialized in oriental studied" does. The term

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"Orientalist" first occurs in English around 1779, in French in 1799. "Orientalism" had them the broad meaning of being oriented towards an oriental culture".[4]

Orientalism may be defined as the study of eastern people, religions, cultures and languages by the western scholars. Specifically, study of the Muslims, Islam, Islamic culture, languages of the Muslims i.e. Arabic, Persian, Turkish, Urdu etc. and Islamic studies by non-Muslim scholars (may be western or not) is called Orientalism. "Oriental studies" stands here specifically for that branch of it which is devoted to the study of Islam and Muslim societies and cultures, that is to say "Islamic Studies" in the broad sense of the word".[5]

"The word orient means the East and Orientalism means to attain proficiency in Eastern arts and sciences and literature".[6]

According to Webster dictionary Orientalism means:

(I) An Oriental quality or character of thought, speech or manners, or the disposition to adapt such a quality or character.

(II) Knowledge of a proficiency in oriental language, literature.[7]

According to the Oxford English Dictionary: **Oriental** means,

(I) Belonging to, or situated in, that part or region of the heavens in which the sun rises; of or in the East, Eastern.

(II) Belonging to, found in, or characteristic of, the countries and regions lying to the east of the Mediterranean or of the ancient Roman empire; belonging to south western Asia, or Asiatic countries generally; also, belonging to the east of Europe or of Christendom.

Orientalism: Oriental character, style, or quality; the characteristic, modes of thought or expression, Fashions, etc. of Eastern nations.

Orientalist: One versed in oriental languages and literature.[8]

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[4] Encyclopedia of Islam, Vol.7, P.335

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Generally, Orientalism means the study of the eastern people, their cultures, their civilizations, their languages and their literatures.

And specifically, Orientalism or oriental scholarship means, the study of the Muslims, their religion (Islam), their revealed book (the Quran), their messenger (Muhammad PBUH), their culture, their languages (Arabic, Turkish, Persian, Urdu, etc.) and literature.

And a person who studies these things or studies in these areas is called Orientalist.

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1.2: A Brief History of Orientalism:

According to the Brill Dictionary of Religion, "A special fascination for Europeans had always been exerted by the Ancient East, the nearest region to Europe. Until well into modern times, the near east was reckoned as the space of an aggressive Islam, against which Christian and European was had been waged for centuries (the crusades, and the Spanish reconquista). Here, political and religious interests often entered an unholy alliance. With the failure of the Ottoman assault on Vienna (1683) at the latest, the East lost much of its ominous character. The West now began its definitive overpowering of the East. Napoleon's Egyptian campaign (1798/99) did something additional, as well: it lent impulse to a special admiration for traditionally Islamic cultures. It is no coincidence, then, that with the end of the eighteenth century, a special branch of scholarship appeared-Oriental Studies, along with its sub-discipline, Islamic Studies."[1]

According to Said, "Orientalism developed or rather started in the eighteenth century as he saw British- Franco Imperialism in the Far and Near East serving the cause of European esteem".[2]

The Jews and Christian scholars launched a propaganda campaign against the Prophet and the Quran. The allegations were made by the Jews and Christians against his Prophethood during the life of the Messenger. The Quran says:

وَكَانُوْا مِنْ قَبْلُ يَسْتَفْتِحُوْنَ عَلَى الَّذِيْنَ كَفَرُوْا فَلَمَّا جَآءَهُمْ مَّا عَرَفُوْا كَفَرُوْا بِهٖ □ [3]

Though before that they were asking for a signal triumph over those who disbelieved - and when there cometh unto them that which they know (to be the truth) they disbelieve therein.

وَلَنْ تَرْضٰى عَنْكَ الْيَهُوْدُ وَلَا النَّصٰرٰى حَتّٰى تَتَّبِعَ مِلَّتَهُمْ [4]

And the Jews will not be pleased with thee, nor will the Christians, till thou follow their creed.

وَقَالَ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّآ اِفْكُ ࣙافْتَرٰىهُ وَاَعَانَهٗ □ عَلَيْهِ قَوْمٌ اٰخَرُوْنَ ۛ
فَقَدْ جَآءُوْ ظُلْمًا وَّزُوْرًا وَقَالُوْٓا اَسَاطِيْرُ الْاَوَّلِيْنَ اكْتَتَبَهَا

فَهِيَ تُمْلٰى عَلَيْهِ بُكْرَةً وَّاَصِيْلًا [5]

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> Those who disbelieve say: This is naught but a lie that he hath invented, and other folk have helped him with it, so that they have produced a slander and a lie. And they say: Fables of the men of old which he hath had written down so that they are dictated to him morn and evening.

Bernard Lewis states that the struggle between these rival systems has no lasted for some fourteen centuries. It began with the advent of Islam, in the seventh century, and has continued virtually to the present day.[6]

Zia-ul-Hassan Faruqi writes, "The story of hatred and animosity to wards Islam and the prophet of Islam, inherited by them (Jews and Christians), is spread over a period of almost fourteen hundred years".[7]

Prof. Dr. Mohammad Akram Ch. narrates in his article on Orientalism published in Urdu Diera Muarif Islamia that the first person who inaugurated this movement against Islam and prophet of Islam was a Christian father John of Damascus (676-749) of seventh century A.D.[8]

Sergius, father of John of Damascus, was the chief finance minister of Abdal-Malik and John himself, the last of the Greek Fathers of the Church, headed the council that governed Damascus. John of Damascus was a pillar of the Eastern Church and his literature of the Orthodox faith is to his Church what the Summa Theologiae of Thomas Aquinas is to the Western Church. His hymns are still sung today. "John fabricated many stories about the personality of prophet of Islam. He accused Muhammad (PBUH) of sexual license add stimulating revelation instancing the story of Zaid and Zainab which latter became a classic Christian theme. He thought that Muhammad (PBUH) had made up his doctrines form Old Testament and New Testament on the advice of an Arian monk".[9]

"John was the first person who condemned Islam as a Christian heresy. He was the progenitor of a long line of anti-Muslim polemicists that stretches until today. John knew Arabic, had read the Quran and was familiar with the biography of Prophet. He was shocked by Islam's broad attractiveness to Christians and took action to stem the tide of conversions. He did this by launching a theological and apologetic onslaught aimed not so much at proving Islam's falsity not to Muslim but Christians as it proving it to Christians. This campaign set the stage for the

[5] Al-Furqan, 25:4-5

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anti-Islamic polemics of later days. It is telling that he had the freedom to defined his faith and criticize Islam while living under strong Muslim rule.[10]

"He also asserted that Muhammad (PBUH) made up his doctrine from the Old and New Testaments on the advice of an Arian monk who instructed him. All these ideas were to be important in later Christian polemics".[11]

We can summarize John's blasphemies as he considered Kabah as an idol. He denied the prophethood of Muhammad (PBUH). He levelled an allegation that Muhammad (PBUH) is being worshiped. He made fiction prophet's marriage to Zainab. In the later days, John's allegations and obscenities became the primary source for the coming generations of Christians and Jews as well as for Orientlists.

Next to John was a person who levelled the charges against Islam and the prophet of Islam named Abdal-Masih Ibn Ishaq al-Kindi. He was an Arab and Christian by religion. He wrote a book called Risalah. It is the most useful source for the Orientalists and occupies a unique position in the literature of missionaries of Christianity.

Al-Kindi wrote about 830 in response to a letter from the Muslim polemicistal-Hashmi, dated 820, although exact date has been much debated. He depicted Muhammad (PBUH) as a soldier of fortune; furthermore, he could point to no miracle to confirm has claims. For Al-Kindi, the Quran's own reply that it represents a miracle - was spurious; the Quran was a rag-bag of discrepancies and garbled tales, 'a confused heap' with neither system nor order........ He condemns holy war and the laws concerning women. Muhammad's (PBUH) chief object concern was to take beautiful women to his wife, to attack surrounding tribes, slay and plunder them, and carry off their females for concubines.[12]

"The most important source of information reached Latin Europe by way of Spain. One of the most influential was the 'Arabic Risalah' or Apology, attributed to Abdal-Masih al-Kindi. The apparent polemic utility and the authenticity to the information of this work are so great that it was republished in the 19th century in London, for the use of mission. Muir himself shortly after brought out of summarized translation. Its reputation was not less in the Middle Ages, and it was translated by Peter of Toledo. The chief characteristics of this work are its tendency to scriptural

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and Trinitarian discussion and it detailed stress on those events in the Prophet's life which reveal him a sexually self-indulgent and as a murderer, attacks, the doctrine of the Quran, especially the teachings of the holy war, jihad and defends the integrity of the scriptural text."[13]

In the beginning of ninth century, Theophane (758-818) wrote a chronicle in 810. Its material contains the lies of Middle Ages regarding Sirah. The author tried his best to prove that Muhammad (PBUH) was a lettered and highly qualified person of this time. It is a lie to believe that he was unlettered. Theophane's Chronographia depicted Muhammad (PBUH) as an epileptic; curiously, he also calls Muhammad (PBUH) a "false abbot".[14]

In this age, a saint of Cordova, St. Elogius earned fame in enmity and hatred against Islam and the Prophet of Islam. He has written a book "Liber Apologetics Marlirum". This book based upon the Chronicle of Theophane. Another Spanish writer San Perdo Pascal authored a book "Sober Elseton Mahometana", which is replica of Risalah of al-Kindi.

In 850 a monk called Prefects of Cordova called the Prophet of Islam a charlatan, a sexual pervert and Anti-Christ himself. He was prisoned. In the jail, Perfects cracked a second time and insulted Muhammad (PBUH) in such crude terms that the Qadi had no option except execution of the monk. Paul Alvaro called the monk Perfects as a cultural and religious hero. His denunciation of Muhammad (PBUH) had inspired a strange minority movement in Cordova. Where by men and women presented themselves before the Qadi and proved their Christian loyalty by a vitriolic and suicidal attack on the Prophet. Priest Eulogio and Paul Alvaro both agreed that the martyrs were soldiers of God who were fighting bravely for their faith. This movement was as bitterly opposed to the Christian Mozarabs as to the Muslims and accused them of being cultural defectors.[15]

The Crusades:

History of crusades covers five hundred years. The crusades started from 1099 and ended in 1464 A.D. During the crusades; the very body of European literature was full of hatred, bias and enmity against Islam and the Prophet of Islam. First Crusade took place in 1099 while the second in 1147. The third Crusade fought between Salah-ud-Din and Richard the Lion-Heart during 1189 to 1193. The fourth, fifth, and sixth crusades happened in 1203, 1217 and 1228

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respectively. After these failures, the Christians made alliance with Mongols. The Christian instigated Halku Khan to attack and demolish Baghdad-the capital of the Islamic Caliphate. The result of this alliance came into being in the fall of Baghdad in 1258.[16] The eight and ninth crusades have taken place in 1271 and 1365 respectively. The last crusader fortress, Acre, had fallen to the Muslims in 1297 and the reconquest of Jerusalem had dwindled to a long lasting dream. The last and tenth crusade appeared in 1464 A.D.

Normal Denial writes, "When the prince of Antioch and the king of Armenia, in conjunction with Halku, took Damascus in 1258, mass was sung and bells were rung in the Umayyad mosque."[17] He further states, "To fight on the crusade was itself a religious vocation, and the views of rigorous enthusiasts achieved a widespread popularity.............. The crusade was fought on inadequate divine authority. Thus it was the just war par excellence, bellum justissimum."[18]

According to Southern, "The relationship between Christendom and Islam changed abruptly with the first crusade. The event did not being knowledge quite the contrary. The first crusaders and those who immediately followed them to Palestine saw and understood extraordinary little of the eastern scene. The early success discouraged any immediate reactions other then those of triumph and contempt. But they also made the religion and founder of Islam for the first time familiar concepts in the west. Before 1100 I have found only one mention name of Mahomet in medieval literature outside Spain and Sothern Italy. But from about the year 1120 everyone in the west had some picture of what Islam meant, and who Mahomet was. The picture was brilliantly clear, but it was not knowledge and its details were only accidently true."[19] Clinton Bennett quoted Guilllaume and Akbar S Ahmad. Guillaume wrote that it's (the crusades) one lasting result was to embitter forever, it would seem, the relation between Christian and Muslim. Similarly, Akbar S Ahmad writes from the Muslim perspective: The memory of the crusades lingers in the Middle East and colours Muslim perceptions of Europe. It is the memory of an aggressive, backward and religiously fanatic Europe.[20]

Ibrahim Ismael Nawab writes, "The earliest negative interaction between the Muslims and the West was centered on the crusades. These holy wars did not result in better understanding, though the Europeans became familiar with a culture they felt to be superior to their own. Rather,

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the spiritual victories of the Muslims made perspective churchmen realize that it was necessary for them to be intellectually equipped to understand their enemy in order to defend their own faith and invite the Muslims to Christianity. Thus was born the study of Islam in the West, its twin objectives were apologetic and missionary".[21]

Allbert Hourani writes that the main reason among the Christians and Muslims which led them apart was that there existed "Holy wars of crusades and Jihad."[22] The Europeans were so ignorant about the Message and the Messenger in the Middle Ages. They blamed that the Muslims worshipped Muhammad (PBUH) instead of God.

Given that only very scanty information about Muhammad (PBUH) was available, and that this was of the same genre at that used by the Spanish martyrs, the following represents a fairly accurate summary of the popular view: The Saracens were idolaters who worshipped Muhammad (PBUH), who was either a magician or the devil incarnate.[23]

Southern states, "This is the kind of ignorance of man in prison who hears rumors of outside events and attempts to give a shape to what he hears with the help of his preconceived ideas. It was a product of ignorance, but ignorance of a peculiarly complex kind ………… They knew nothing of Islam as a religion, it was because they wished to know nothing…….. Significantly they preferred to know about Mahomet from the meager Latin source which Eulogius found in Christian Navarre, rather then from the fountain head of the Quran or the great biographical compilations of their Muslim contemporaries."[24] Southern further writes, "So far as the life of Mahomet is concerned, Western writers had few facts derived ultimately from Byzantine writers."[25]

In these sources, the Messenger's life is so badly painted that a Muslim cannot revise these words. These writers were absolutely unaware about the ground facts of Islam and prophet of Islam. According to Southern, "Guibert of Nogent brief account of Mahomet in one of the earliest biographies of the prophet produced in the west outside Spain. He had more scruples

[21] Muslims and the West: Encounter and Dialogue, P.23

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about his sources then many of his contemporaries in Northern France and the frankly admitted that he had no written source for his account of Mahound. What he given is the plebeia opinio."[26]

The same picture of Islam and the Muslims is colored in the song of the Roland. In this song the Saracens were depicted as idolaters. According to the song of Roland, the Muslims worshipped three Gods, Teravagan, Mahomet and Apollo.

Peter the Venerable (1092- 1156) The European interest in studying Islam during the crusades fruited in the person of the Peter the Venerable. He was an influential Abbot of Cluny in France. He had raised his voice against the crusades and crusaders. He argued that violence and bloodshed were not the solution of the problem to diminish Islam. According to him, Peaceful means and methods should be adopted to convert the Muslims to Christianity. He suggested that it was in the interest and favour of Christianity to expose the weaknesses of the Quran. In this way, we can encourage the Muslims to give up Islam and accept Christianity. To achieve these ends, he appointed a group of scholars led by Robert of Ketton (England), with Pierre de Poitiers (France), Herman von Carinthia (Slovenia) and the Mozarab Pedro de Toledo to translate the Quran into Latin at his expense. "Robert completed the translation of the Quran in July 1143, is a landmark in Islamic Studies. With this translation, the west had for the first time and instrument for the serious study of Islam. This translation brought a short period of more realistic appraisal of Islam, but it was the end rather then the beginning. The serious study of Islam was not an object that commended itself to the contemporaries or immediate successors of Peter the Venerable."[27]

Ketton's translation of Quran was widely distributed among the libraries of Europe and it rendered the classic verses which deal with his subject, not accurately but without misrepresenting Islamic belief.[28]

During the twelfth century, some change appeared in the attitude of Western Scholars. William of Malmesbury had differentiated between Islam and Paganism. He wrote that Islam is a religion of Monotheism. He has written that the Muslims did not worship Muhammad (PBUH) nor they conceded him as God. But they admitted him the Messenger of God. Another writer of this age was Alfanso, who wrote a dialogue between Judaism and Christianity. In his dialogue, he expressed positive remarks about Islam and Prophet of Islam.

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According to Minou Reeves, "The name Mahound or sometimes Mahoun, Mahun, Mahomet, in French Mahon, in German Machmet, which was synonymous with demon, devil, idol was invented by the writers of the Christian play cycles and romances of twelfth century Europe. In these writings Muhammad (PBUH) does not appear as a prophet or even anti prophet, but as a heaten idol worshipped by the Arabs .... Driving from Mahomet a term 'mammetry even emerged in the English language, meaning the worship of images or idolatry, a false religion."[29]

Like John of Damascus, Peter the Venerable took Islam as a Christian heresy. And as southern says, "The last and the greatest of the heresies, and the only one that had not been answered. "Peter the Venerable spoke of Muhammad's (PBUH) pretending that God was speaking to him and that of evil and lying man, introducing God speaking to him, like a poetic figment."[30]

His attempts to convert the Muslims into Christianity by exposing the weaknesses of the Quran were fell flat. He badly failed to fulfill his hope. Islam never heard the message of the Peter the Venerable. "I attack you, not as some of us often do by arms but by words; not by force, but by reason; not in hatred, but in love, I love you, I write to you. I invite you to salvation.[31]

During the thirteenth century; in history of Islam, two major events have taken place. These events quaked and shattered the Muslim world badly.

i) Fall of Baghdad at the hands of the Mongols in 1258.[32]
ii) Fall of Cordova by the European Christian in 1292.[33]

The two main learning centers of the Muslim world were captured. Millions of the people were killed. The libraries were burnt by the invaders or dropped into the rivers. Remaining books were brought to Europe so, in this way, the learning treasures of the Muslims were emptied by these invaders. But at the same time the last crusader fortress, Acre had fallen to the Muslims in 1291 and the reconquest of Jerusalem had remained to a long lasting dream.

According to southern, "The turning point may conveniently be placed at the fall of Acre in May 1291. When the news of its fall reached Italy, Raymond Lull (1232-1316) wrote some prophetic words which accurately summed up by the hopes of the previous decades and foreshadowed the

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[29] Reeves, Minou, Muhammad in Europe, Pp.87-88

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end of these hopes. "If the schematics are brought into the fold and the Tartars converted, all the Saracens can easily be destroyed."[34]

Ibrahim Ismail Nawwab states, for a time hopes that the Muslims infidels could be saved by Christianity gave fresh impetus to learning Arabic. The thirteenth century saw an intensive effort among the clergy to master Islam sacred language and doctrines. The best illustration of this effort is this life and of work of Raymond Lull (The father of oriental studies). Before finally despairing of ever baptizing Muslims other than by force, Lull had thought that if only Christian missionaries could arm themselves with a thorough knowledge of the Muslims scripture and religion, they could convert their religious rivals by debate and argument. Training in Arabic for missionary purposes was also stressed among Dominicans and Franciscans during the thirteenth century.[35]

According to Earnest Renan, "The efforts of Raymond Lull and the decrees of the council of Vienna in 1131 failed to create a serious study of Orientalism."[36]

An English Philosopher Roger Bacon has authored there major works, Opus Maius, Opus Minus, and Opus Tertiam. In these works, he analyzed the factors of the failures of Christianity and the successes of Islam. According to him, "Peaceful and logical preaching was the only way in which Christendom could be enlarged. Bacon dismissed the use of the Bible as an instrument for understanding the role of Islam and rejected the image of Muhammad (PBUH) as the Antichrist and as a preparation for the Apocalypse."[37]

Bacon represented the Messenger as a magician.[38] Strictly speaking, Orientalism is a field of learned study. In the Christian West, Orientalism is considered to have commenced its formal existence with the decision of the church council of Vienna in 1312 to establish a series of chairs in Arabic, Greek, Hebrew and Syriac at Paris, Oxford, Bologna, Avignon and Salamanca. This council also recommended gaining the knowledge of languages of the Muslims in order to convert the Muslims into Christianity.

The organized and systematical beginning of the Orientalism coincides with the crusades from eleven to fourteenth century A.D. It was a religious movement and the institutions were

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[34] Southern, Op.Cit, P.68

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established to train the preachers for preaching. Oriental languages were taught in these institutions. However, from thirteenth to seventeenth centuries the Orientalist movement seems to be working on the development of an intellectual fraud which could mutilate and confuse the major sources of Islamic vision.

According to Minou Reeves, "Dante's Divine Comedy is the supreme work of the medieval European imagination. In it he takes the reader on a guided tour of Hell, Purgatory and Paradise, viewing the torture inflected on the enemies of Christianity………….. The images of those wars (Crusades) were vivid in Dante's minds when he created the ugly portrait of Muhammad (PBUH) in his Inferno. Dante consigned Muhammad (PBUH) and his disciple Ali with their bodies split from head to waist, to the eighth circle of Hell ……………. For Dante, Muhammad's (PBUH) crime had been to propagate a false religion, to deliver a divine revelation claiming to supersede Christianity, which had to be regarded as an impious fraud and which could only sow discord in the world."[39]

In the fifteenth century John of Segovia appeared on the stage of Orientalism. He has found shortcomings in the translation of Quran made by Peter the Venerable. So he made a new translation of Quran. The objective of earlier translators was to know the shortcomings of the Quran. But the function of their successors was to know whether the Quran was the award of God or not. This was the beginning of intellectual Orientalism. Therefore the aim and objective of their study was to leave no stone unturned to defeat the Muslims not in the battlefield but in the intellectual scholarship. This was the era of pen crusade not of sword that was launched by the Orientalists against Islam.

William of Tripoli, a Dominican friar at Acre wrote an account of Islam for the Archdeacon of liege in 1273 in which he reported that though their beliefs are wrapped up in many lies and decorated with fictions, yet it now manifestly appears that they are near to the Christians faith and not far from the path of salvation………….. William also reported criticism of the prophet and detected a consciousness among Muslims that they had no articulate theology. He had himself baptized more than a thousand Muslims.[40]

Thomas Aquinas (1225-1274) made use of Islamic material to construct his systematic reflections on the Christian faith. St. Thomas responded to the challenge of Islam with his

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1.3: ORIENTALISTS, APPROACH TO SIRAH (MOTIVES, OBJECTIVES AND METHODOLOGY)

Religious Motives:

One strong aspect of Orientalism is its religious objective. When in the golden era of caliphate of righteous and pious caliphs, the Muslims conquered the vast areas of Christendom. The Muslim generals and armies not only conquered these areas but they also conquered the souls and hearts of mass living under Christendom. The people impressed by their morals and behaviour. For this, they converted to Islam with their free will without any fear or stress.

Albert Hourani states, "In the seventh and eighth centuries armies fighting in the name of Muslim empire, the caliphate, expanded into the heart of the Christian world. They occupied provinces of the Byzantine empire in Syria, the Holy land and Egypt, and spread westwards into North Africa, Spain and Sicily; and the conquest was not only a military one, it was followed in course of time by conversions to Islam on a large scale ."[1]

Albert Hourani (1915-1993) states about the religious ends of the Orientalism, the attitude of the missionaries who had been touched by the evangelical spirit was one of the hostility towards Islam, and acceptance of the duty to try to convert Muslims. Thomas Valpy French (1825-91) principal of St. John's college at Agra and later bishop of Lahore, can serve as an example."[2]

Mahmoud M. Ayoub quoted a small pamphlet entitled 'Western Leaders Say: Destroy Islam and exterminate its people.' The author asserts that the crusade continues, and that the conflict which caused them in the first-place still stands today. He sees the creation of Israel as a part of the west's long-tern plan to destroy Islam as a faith and civilization. As a proof of his argument the author observes that the conquest of the Jerusalem by General Allenby during the 1st. World War was seen by European powers as 'the eight and final crusade.'

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Allenby is said to have declared after his victory, "Today the war of the crusades have come to an end." Like wise when the French General Gouraud quelled Syrian uprising, against the French mandate, in1919 and 1920, he went to the tomb of Salah-ud-Din in Damascus, kicked it with his foot exclaiming, "We have turned, O Saladin ,"[3]

M.M.Ayoub quoted in his article Anwar al Jundi as: 'A Westernization, in its Simplest Conception' is the conditioning of Muslims and Arabs to willingly accept, the western mentality and reject the fundamentals [of Islam] which impose (on Muslim Society) a particular identity and specific Islamic character. In addition, it seeks to raise doubts concerning Islam's educational, social, intellectual and legislative principles.[4]

The reason for this determined effort, in the view of the author, in Europe's failure to dominate the Muslim world through the crusades. While the west has given up the strategy of confrontation, it is only the means which have changed. The end remains the same. This is to destroy Islam-its legislative, social and economic character- by reducing it in the minds of western- educated Muslims to abstract. Theological principles divorced from the reality of the daily life of Muslim society.

Through missionary work and Orientalist-Islamic studies, the West has endeavored to kill the spirit of jihad in Muslims, which was one of the most important principles in the preservation and growth of the Muslim community. This general aim was stated by S. Zwemer when he said, "The aim of missionary work is not to bring a Muslim into another religion; it is to bring him out of Islam, so that he may become its opponent and staunch enemy."[5]

The primary objective of the Orientalists who are connected with mission is to exterminate Islam. They have devoted their lives to achieve this end. In the process they used different tactics. They produce such kind of literature which make a Muslim doubtful about different facets of Islam. They also try their best to paint Muhammad (PBUH)as a great leader and reformer but not a prophet and Messenger. Orientalists have dual standard while treating Islam. On one hand they speak leniently about Islam while on the other hand they make and encourage those efforts which ridicule and belittle Islam.

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The Orientalists and their governments sponsor and encourage such a person or movement that tries to defame Islam, for instance Sulman Rushdi. He wrote a novel "Satanic Verses" Which has no literary value. In this novel he has distorted the facts about Sirah. He ridiculed the prophet of Islam. British government has given him asylum. The Great Britain also granted this heretic the title of `Sir. `

J. M. Rodwell (1808-1900)suggests in his translation of the Quran, "A line of argument to be adopted by a Christian missionary, in dealing with a Muhammadan, should be not attack Islam as mass of error, but to show that it contains fragments of disjoined truth-that it is based upon Christianity and Judaism.[6]

Pope Urban II announced a crusade in his speech delivered before a large gathering in the council of Clermont. According to fulcher of charters, the Pope exhorted his subjects in the name of Christ to "hasten to exterminate this vile race from our lands and to aid the Christian inhabitants in time." The pope further stressed "Christ commands you."[7]

Dr. Bernard Lewis expressed the purpose of study of Islam by the Christians. The Christians gained double end though this learning. He writes, "Medieval Christendom did, however, study Islam for the double purpose of protecting christains from Muslims blandishments and converting Muslims to Christianity, and Christian scholars most of them priests or monks, created a body of literature concerning the faith, its prophet and his book polemic in purpose and often scurrilous in tune, designed to protest and discourage rather them to inform."[8]

Political Motives:

There are different-kinds of objectives working behind the movement of Orientalism. For instance, religious, political, economic and all these collectively provide fuel to organize and flourish this discipline of learning. The real motives for the West`s incursions in the Muslim world in the modern period have been mixed: an insatiable cupidity, a craving for power, and a sense of superiority or in less judgement terms, the west was driven by economic, political and nationalistic factors and in the first flush of victory, even by some missionary fervour."[9]

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With the appearance of USA as a single super-power, the political ends of Orientalism became more obvious. E. Said has shown in his famous book 'Orientalism' that the relationship between Islam and Christianity or East and West has been essentially political from its easliest beginning.

Sharif ud-Din says, "The relation between Islam and English literature is basically a relation between two cultures and between two political and religious systems conditioned by historical and geographical factors.[10]

There are many factors of Orientals, among them political factor is the major and the most effective one "within the term 'Orientalism' I include the political and religious views relating to the Islamic orient, though this is not to say that they are interesting politically rather than aesthetically."[11]

Edward Said has argues, "Orientalism" as a westem style for dominating, restructusing and having authority over the orient ......In brief, because of Orientalism the orient was not(and is not)a free subject of thought or action."[12]

Frankly speaking, I venture to say, if there is a single objective of orintalism that was (and is) political. The real and primary aim of missionaries to be the total abolition of all religions other them chnstianity as a mean of enslaving their followers. Omer Farrukh writes, "The battle between the missionaries and other religions is not one of religious, rather, it is one whose aim is political and economic domination."[13]

The vice chancellor of the University of Cambridge mentioned the notives for studying Arabic. "The work itself we conceive to tend not only to the advancement of good literature by bringing to light-much knowledge which as yet in lock up in that leaned tongue; but also the good service of the king and state in our commerce with those Easten nations and in Gods good time to the enlarging the borders of the Church."[14]

The general aim was stated by Samuel Zwemer (1967-1952), "The aim of missionary work is not to bring a Muslim into another religion; it is to bring him out of Islam, so that he may become its opponent and staunch enemy."[15]

Maryam Jamila, an erudite scholar of Islam attested the aim of missionary work as presented by S. Zwemer. She writes, "Orientalism is not a dispassionate, objective, study of

[10] M. Sharif ud Din, Islam and Romantic Orientalism, P.XIII
[11] Ibid, P.XX
[12] Said, Edward, Orientalism, P.3

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Islam and its culture but an organized conspiracy, to invite your youth to revolt against their faith and scorn the entire legacy of Islamic history and culture."[16]

Lord Thomas Babington Macaulay says, "It is impossible for us, with our limited means, to attempt to educate the body of the people. We must at present do our best to form a class who may be interpreters between us and the millions whom we governs; a class of persons, Indian in blood and colour, but English in taste, in opinion, in morals and in intellect."[17]

Sir William Jones was a scholar of Eastern languages and cultures. He was the first president of the Asiatic Society of Bengal, established in 1784. His translation of literary and legal works from Arabic, Persian and Sanskrit, were decisive in determining one approach that of the`Orientalist` to question of how the british might rule India?[18]

Orinetalists' aim was to disfigure and defame Islam and the Prophet of Islam in order to propagate Christianity mainly for their political ends. The starting point of this movement was the results of continuous failures of chistendom in crusades which were fought to reconquest the Holy land. The crusades from eleventh to fifteen centuries (1095-1464) and the reconguest of Muslim Spain (1492) are particulary example of political ends and objectives of Orientalism.

"European response to Islamic hegemony over a large part of the world at the start of fourteenth century produced `a lasting trauma.[19]

Prof. Edwin E. Calverly writes, "Crusades were conducted in the name of religion and to secure support for such political and military objectives. The propaganda used religious motives. Nothing too harsh or too false could be said to excite hostility against the Muslim."[20]

Economic Motives:

Along with religious and political, there are also economic motives lying behind this movement. The Christian west, first of all entered in Islamic world in the guise of traders. They launched commercial companies in Islamic countries such as 'East India Company' in Sub-Continent. Slowly but gradually, they captured these countries in order to swallow their

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[16] Jamila, Maryam, Islam and Orientalism, P.105

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material resources. In the past, we can give an example of India that was called the golden sparrow. In the present, Iraq is presented as an example.

Omer Farrukh argues, "The motives behind missionary activity are not, in the least religious. This is because Western society is itself atheistic. It is a materialistic society which knows no meaning of the spirit. Then, quoting the words of Lebanese Arab Christian he, continues, "America, which worships gold, iron and petrol, has nonetheless covered half the earth with missionaries claiming to call others to a spiritual life and religious peace.[21]

Omer Farrukh also divides colonialism into two categories. The former is political; the latter is intellectual, social and economic. The battle between the missionaries and other religions is not one religious; rather it is one whose aim is political and economic domination. The problem of today's world is no longer one of disparity of belief or theological disagreement. It is rather the disparity among nations in wealth and in technological and industrial development, and the exploitation of the resources and markets of poor nations by the rich ones. In the Middle East especially, the incessant strife and warfare is not over God, revelation, Moses, Jesus, or Muhammad; it is rather over land, oil and the destiny of peoples.[22]

Syed Qutb comments on the capitalism and communism blocs. "This is superficial division not a real one. It is a division of interests not principles.it is a struggle over goods and markets, not beliefs and ideas".[23]

In the present, Britain and America both Veto powers and atomic powers are Christian states. Along with other European countries, these are exploiting Muslim countries especially the Middle East. The Orientalists like Bernard Lewis, Samuel Huntington etc. are the advisors of American Think Tank. Iraq and Afghanistan wars were launched under their instructions and guidance. These Orientalists are the policy makers as Dr. A. L. Tibawi says, "It is there on record to underline the current allegation in the Arab world that some Orientalists meddle in politics, while other act as advisors to their governments and therefore must be partly responsible for policy."[24] All there campaigns have economic motives to occupy oil resources of Islamic world and tramfer it to the West.

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Academic Motives:

The western scholars have studied Islam thoroughly. They have served Islam through their study and research. The learned Muslims acknowledge these services. According to Syed Abu al-Hassan Ali Nadwi, "The western scholars haves authored thousands of useful books on Islam. For instance we cannot forget the efforts of Sachau, Lanepoole, George Brown (1862-1926), Thomas Arnold, A.J. Arberry (1905-1969), Renald Nicholson (1868-1945) etc".[25]

This is an important aspect of Orientalism. It may be said that British and French Orientalists have had political motives because Britain and France occupied Muslim countries as their colonies. For the sake of imperialism, their scholars researched on the orient. But on the other hand Germans have had no imperialistic ends. So their research purely based upon the knowledge of the orient. However, a class of learned scholars dedicated their capital as well as their lives to search, study, editing and publishing different books and sources of Islamic Studies.

The basic sources of Islamic learning were preserved in Arabic. The Orientalists searched for these sources. These works were edited and published by the Orientalists at the end of nineteenth century. They also rendered these writings into different European languages. It is a great service of Islam that is rendered by the western scholars of Islam. For instances: Raisk published the History of Abul-Fida with its Latin translation. Captain Mithos published the English translation of 'Mishkat al Misabih' from Calcutta in 1809.

Dr. Weil has translated Sirah Ibn Hisham into German in 1845.
Von Kramer (1828-1889) published Maghazi of Waqdi from Calcutta in 1856. Kramer also published Sirah Ibn Hisham, Tarikh-e-Medina of Samhudi and Al-Muarif of Ibn Qutaiba. Professor Dr. Anbard had published Tarikh-e-Masoodi along with its French translation from Paris in 1877.
Wellhusen (1844-1918) published German translation of Waqidi's Maghazi under the title "Muhammad (PBUH)in Medina" from Berlin in 1882.
Tarikh al-Ummam wal Maluk of Tabari was published by Noledeke and Barth in 1892.

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Prof. Sachau with the help of his colleagues issued Tabqat of Ibn Sa'd in 1900 from Leiden. This group has also reproduced Tarikh-e-Yaqoobi, Tarikh al-Kamil of Ibn Athir.
Kitab al Baldan (Yaqoobi), Maujam al Adaba (Yaqut Hamvi), Tabqat ash-Shuara (Ibn Qutaiba), Ansab-al-Ashraaf (Baladhri), Fihrist (Ibn Nadeem), Kitab al Hind (Al-Beiruni). And so many books were searched, edited and published with the efforts of the Orientalists. They prepared and printed the index of verses of the Quran and traditions of the prophet (A.J. Winsik).
"A few outstanding western scholars have devoted their lives to Islamic Studies because of their sincere interest in it. Were it not for their industry, much valuable knowledge found in ancient Islamic manuscripts would have been lost or lying forgotten in obscurity. English Orientalists like the late Renald Nicholson and the late Arthur Arberry accomplished notable work in the field of translating-classics of Islamic literature and making them available to the general reader for the first time in European languages. In general, the Orientalists do their best work in the field of translation."[26]
Orientalism has made much progress under the guidance and supervision of the church. It has played a vital role to fulfill the political, cultural and military objectives of imperialism. It has created doubts and misunderstandings in the subjugated nations towards their religion and culture.

Methodology: Orientalism has made much progress under the guidance and supervision of the church. It has played a vital role to fulfill the political, cultural and military objectives of imperialism. It has created doubts and misunderstanding in the subjugated nations towards their religions and cultures.[27]

The orientalists devoted their lives to study Islamic studies in order to produce misleading and distorted literature. In this way, they tried to produce doubts, suspicions and misconceptions about Islam and the prophet of Islam. "Misconceptions of Muhammad (PBUH)as an Antichrist, imposter and Muslims as pagans flourished. These misconceptions were institutionalized in the West".[28]

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Hitti says that the portrait of Muhammad, the characterization of the Quran and the image of Islam .... differ strikingly from the counterparts in the medieval literature of the West. The Prophet is generally displayed as an imposter, a false prophet, the Quran as his pretentious fabrications and Islam as a licentious way of life.[29]

According to Dr. Mustafa Al-Sibaee;

1- To create doubts and misgivings about everything relate to the base, objects and aims of Islam.

2-To create doubts and suspicions about the great personalities and scholars of Islam.

3-To paints such a baseless picture about the early glorious era of Islam as anarchy, chaos and turbulence had reigned supreme.

4-Being unaware of the mores (social behavior or moral values) and ethics of the Islamic society, they judge in the light of their own moral values prevailing in their society.

5-To resort to tempering in categorical Islamic injunctions, where there is no room for tempering.

6- To quote unauthentic sources in order to prove their point of view.[30]

We can explain Orientalists' methodology in other words as under:

1_To alienate Muslims from their religion.

2_To mislead the Muslims about their glorious past.

3_To make them disillusioned with the present and pessimistic about the future.

4_To create doubts and suspicions about the status and personality of the prophet.

5_To mitigate and belittle the authenticity and the status of the Quran.

According to the Dr. Mustafa al-Sibaee, "After facing rout in the crusades and failures in political domain, the European mind has been devising other devious ways to take revenge from the Muslims. Consequently, in order to weaken their faith (belief), religious capability and to sow of seeds of doubts in their minds; Islamic articles of faith are being subjected to serve criticism under the guise of intellectual research, discourse and criticism".[31]

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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The Orientalists want to create doubts about the established facts. Their research based on supposition and guess. They use such terms that create suspicions. For instance, they write as; Perhaps it was so; It may have, It might have, What it should be? What it must be?
From Lull to Luther, all the European scholars were unanimously agreed that it was mandatory to wage ideological war along with military war to combat Islam. They declared their methodology and policy to achieve their ends.

i- To learn the Eastern languages especially Arabic.
ii-To acquire the knowledge of Islamic Studies in order to seek its weak points.
iii-To search suitable arguments to dialogue with Muslim scholars.
iv-To prepare such a kind of literature which weaken or demolish their attachment to Islam.
v- To activate the missionaries activities in order to convert the Muslims into Christianity.

Allama Asad says, "All in all, The technique of the deductions and conclusions adopted by most of the European orientalists remind us of the proceedings of those notorious courts of Inquisition set up by the catholic church against its opponents in the Middle Ages; That is to say, they hardly ever investigate historical facts with an open mind, but start, almost in every case, from a foregone conclusion dictated by prejudice. They select the evidence according to the conclusion they a priori intend to reach. Where an arbitrary selection of witnesses is impossible, they cut parts of the evidence of the available ones out of the context, or interpret their statements in a spirit of unscientific malevolence, without attributing any weight to the presentation of the case by the other party, that is the Muslims themselves. The result of such a procedure is the strangely distorted picture of Islam and things Islamic that faces us in the orientalist literature of the West."[32]

The European scholars have made critical studies of Jesus as we see in, "The Quest of the Historical Jesus". Similarly, they criticized the Hebrew and Christian scriptures. They justified their critical approach towards these scriptures. "But Orientalists also wanted to apply to Islam the same methodologies that they were employing to study Christianity and Judaism. This is one of the fundamental points of conflict and debate between them and the Muslims. Despite resemblances, the history of Islam is unlike that of Christianity or Judaism.

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life, work and achievements are unlike those of Christ. It is simply unscientific to equate the compilation of the Quran with that of Torah.[33]

Some Orientalists work and research to find the truth about Islam and the prophet of Islam. They work hard to dive and investigate the real and primary sources of Islam. But many Orientalists search out every possible evidence though it be fake, from the writings of the critics of Islam in the ancient times. They quote those Jews and Christians whose names are similar to Muslims. They search out the books and the writers, who have taken a deliberate tilt against Islam. They take the material from the books of Anti Muslim writers such as Bishar b.Yard, Abu Nawas, Ikhwan-as-Safa etc. They also use unauthentic books as their sources such as Al-Aghani, Kitab-al-Fitten, Kitab-al-Hiwan etc. It is their policy to prove their pretended results and theories to cite unauthentic sources.

According to Maryam Jamila, "Orientalism is not a dispassionate, objective study of Islam and its culture but an organized conspiracy, to invite your youth to revolt against their faith and scorn the entire legacy of Islamic history and culture. The object is to create as much mischief as possible among the immature gullible by sowing the seeds of doubt, cynicism and scepticism."[34]

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1.4: Orientalism in the Modern Age

Modern era of oriental studies was started with the expedition of Napoleon Bonaparte of France to Egypt in the summer of 1799. He was accompanied by different kind of scholars, who published their work entitled 'Description de I Egypte'.

The trend of institutionalize the Oriental studies was born in eighteenth century and it nourished in the nineteenth century. Second Asiatic society was established in Calcutta in 1784 by William Jones of England. They also founded Bengal Asiatic society in 1787. The British inaugurated the forte William College at Calcutta in 1800 for the study of Indian languages and literature.

Royal Asiatic Society of Great Britain was founded in 1823. American oriental society was inaugurated in 1842. The first international conference of Orientalists was held in 1873. Specialized journals, "Such as the journal Asiatique (1823), the journal of the Royal Asiatic society (1834), and the Zeitschrift fur deutsche morgenlandische Gesellschaft (1845) were published."[1]

Under the Supervision of A.I. Silvistre de Sacy (1758-1838) and his renowned students, the Ecole in France became a leading institution for Orientalists in Europe. Oriental studies gained the status of a regular science. Orientalists throughout the Europe devoted their lives to study Islam as a religion and civilization, The Quran as a scripture of the Muslims and the basic source of Islamic law and Sirah. They studied Sirah and Hadith of the Messenger for best understanding of the Messenger and Arabic language as the mother tongue of Islam, and primary sources of Islam during the 19th century.

Leading scholars of Oriental studies of this age were Antoine Isaac Silvestre de Sacy, Caussin de Perceval (1795-1871) and Ernest Renan (1823-1892) of France, Washington Irving (1783-1859) of America, Edward W. Lane, William Miur(1819-1905), Bosworth Smith and Thomas Carlyle of England; Michael Jan de Goeje (1836-1909) and R.P.Dozy (1820-1883) of Neatherland; T. Noldeke (1836-1930), H.L. Fliescher and J. Wellhausen (1844-1918) of Germany; and prince Leone Caetani (1869-1935) of Italy.

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According to an erudite philologist Ernest Renan, "Hebrew and Arabic were degraded languages, deviation from the Aryan tradition, which had became irredeemably flawed. These Semitic tongues could be studied only as an example of arrested development and lacked the progressive character of our linguistic system. That was why Jews and Arabs were both "Une Combination Inferieure de la Nature Humaine."[2]

"A land mark was Gustav Flugel's (1802-1870) publication of the Arabic text of the Quran in 1834 with the concordance to it in 1842. This was the prerequisite for a more accurate literary and historical study of the Quran."[3]

At the end of nineteenth and in the beginning of twentieth century, Western trend of studying Islam, the Quran and the Messenger has been changed, although on minor scale. The primary and real Arabic sources of Islamic studies have been discovered in recent times.

Oriental studies in France, Great Britain, Italy, Netherland and Germany during the nineteenth and twentieth century's have been much impressed by the contact with the Muslim countries under imperialism and colonialism. During this period many learned Orientalists appeared such as Ignac Goldziher (1850-1921), E.G Browne (1862-1926), D.S Margoliouth (1858-1940), Carl Brockelmann (1868-1956), Louis Massignon (1883-1962), H.A.R. Gibb, G.E.Von Grunebaum, Joseph Schacht (1902-1969), A.J Wensinck (1882-1939), R.A. Nicholson (1868-1945) etc.

Among these A.J Wensinck rendered great services in the field of Islamic studies. His two major enterprises of international repute are the first edition of the Encyclopedia of Islam and Concordance et Indices de la Tradition Musulmane.

In the twentieth century Orientalism reached its height in power and influence. The School of Oriental and African Studies was established in 1917 in Britain. The establishment of new academic chairs and journals in France, notably at the Ecole des Langues Orientales, the College of France, the Sorbonne, and the Ecole des Hautes Etudes, inaugurated a new phase of brick and mortar Orientalism. In Germany, Russia and Italy, this period also saw the establishment of important new institutions of oriental scholarship.[4]

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Universities became better organized, special chairs were established, and scholarly meetings facilitated communication. Certain publishers specialized in books in this field and societies were established specifically to oriental studies.[5]

During the twentieth century Orientalists of great repute appeared in the history of Orientalism. Among them Dr. Bernard Lewis (1916->), Dr.Montgomery Watt (1909-2006), Maxime Rodinson (1915-2004), Tor Andrae (1885-1947), Arther Jeffery (1892-1959), Kenneth Cragg, Regis Blachere, Michael Cook (1933-1994), Patrica Crone (1945->), F.E. Peters, Richard Bells (1876-1952), Samuel Huntington, A.J.Arberry (1905-1969), Annemarie Schimmel (1922-2003), Karen Armstrong (1944->), P.K. Hitti (1886-1978), Francessco Gabrieli, Edward Said (1935-2003), John Esposito (1940->), Albert Hourani (1915-1993), Norman Daniel etc. All these have earned fame in their respective works and fields, either they wrote in accordance or against Islamic teachings.

The twentieth century is the culmination of Orientalism. The Orientalists produce literature in different branches of Islamic Studies at large scale. But the most salient subject of their research is the Quran and the Sirah. Here Sirah means the life story of the Messenger of Islam. In other words the principal topics of their writings are the Message and the Messenger. My research is also concern with Sirah of the Messenger. I want to study the Orientalist's works on Sirah deeply and minutely. I shall dive in the ocean of this literature to explore pearls and pebbles sticking to Sirah. I shall do my research on the standard of historical criticism. This research wants to highlight the merits and demerits of these works of western scholars.

For this purpose the researcher chose ten major sources of Western literature on Sirah of twentieth century. These sources include Encyclopedia Britanica[6], Encyclopedia of Islam[7], The Cambridge History of Islam[8], D.S Margoliouth[9], Maxime Rodinson[10], Tor Andrae[11], Micheal Cook[12], Bernard Lewis[13], Dr. Montgomery Watt[14] and Karen Armstrong[15].

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[5] Encyclopedia of Islam , VOl.7, P.743
[6] Encyclopaedia Britanica, The University of Chicago,1986.
[7] Encyclopeadia of Islam,Brill
[8] The Combridge History of Islam,Combridge University press,1985.
[9] D.S Margolionth, Muhammad and the rise of Islam,London,G.P. Putnam,s sons,1905.
[10] Maxime Rodinson,Muhammad,Allen cane the penguin press,1961.
[11] Tor Andrae, Muhammad: The Man and His Faith, George Allen and Unwin, London,1956.
[12] Michael cook,Muhammad,oxford University press,1985.

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These chosen scholars have great academic repute. I Endeavour to analyze and evaluate their works. The analytical study intended in this research thesis yearns to throw light upon that part of Orientalist literature of twentieth century that is related to Makkan era of the Prophet's life. Researcher determines to write a critical appraisal of Orientalists remonstrations regarding Sirah; the Messenger's social status, his moral dignity, his Prophethood, and his miracles.

This research would reveal not only a biased and myopic approach of the most of the Orientalists but it will also bring to light, the principal misunderstanding that fostered misconceptions and myopia of Western Scholars of Islam. Researcher strongly believes that every aspect of our Messenger's life has deep spiritual, moral and intellectual significance. Any misunderstanding arising from proved facts of the Messengers life is due to the frame of mind, preconceived ideas of the Orientalists.

In short, the whole literature of Orientalists on Sirah needs to be thoroughly examined, shifted and analyzed. And put in its proper perspective in the light of the historical criticism. Where in the traducer of the Messenger shall stand exposed before the bar of history and man of good will all over the globe. This research hopes to open up new vistas of study on Sirah of the Messenger. The significance of this research is many times multiplied in the present scenario.

Western scholarship and media have launched a massive propaganda campaign against the Messenger. This campaign is tiling the seeds of doubts in the minds of young generation of Muslim community. The research intends to counter this campaign and saves the Muslims youth from doubts and denial. As Zafar Ali Qureshi says, "A hall has to be called to this sordid game of prejudice and bigotry...............by powering the hollowness of their charges and by refuting the validity of their conclusion."[16]

Now the evaluation and analysis of the western sources is compulsory.

The Encyclopedia Britannica:

The Encyclopedia Britannica was published from Chicago University Press. Erudite editors have edited skillfully the articles of different writers and scholars. Most of its researchers are Christians and Jews. Most of them are biased and hostile toward Islam, the Message and the Messenger. Here we are concern with its two main articles, Muhammad (PBUH)and The Quran.

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The researcher has echoed the blasphemies of the past that were rumored in the Christendom. He writes about-the family of the Messenger, though his grandfather had been head of the prestigious Hashim clan and was prominent in Makkan politics. But he was probably not the leading man in Mecca. The persecution of the Muslims was very minor in Mecca. The persecution led to the migration of some companions to Abyssinia, who may have been seeking opportunities for trade or military support for Muhammad.

Encyclopedia of Islam:

Encyclopedia of Islam has been published by Brill in Leiden. It consists of thirteen Volumes. It is the major source on Islam for the westerns and especially for the orientalists. Although some of its researchers are Muslims but maximum researchers belong to Judaism and Christianity. Here, too, we only concern the articles "Muhammad" and "the Quran".The work of its translation and rectification is being carried on by university of the Punjab (Pakistan) in Urdu, under the title of Urdu Di'ra Muarif Islamia.

In the thesis of Encyclopedia of Islam, the researcher represents that there are two views of Muhammad-one as the deal person, the exemplar for Islamic orthodoxy and orthopraxis, and the other as the historical person, who first appears as a somewhat shadowy figure whose early life is little known, but who then gradually emerges into the light of history-are not necessarily incompatible, but they involve two separate inquiries, such pursuing its on path of investigation, each following its own methods of analysis.

The writer describes that one must reckon with possibility that very earliest revelations, were not written down or memorized by Muhammad's followers and these have been lost. In fact-the missionary Orientalists have only one objective and that is to deny and disprove Muhammad's status as prophet as such as The Quran as revelation.

The Cambridge History of Islam:

It is also an encyclopedic work on Islamic History. The editors edited published an essay on Muhammad (PBUH)written by Montgomery Watt. He discusses the social and economic factors of Muhammad's prophethood. In the very start of this book, the editors believe that, what it will not be despised by the expert Orientalists, it will be useful to the students in other fields of

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powerful clans were great merchants, who had gained a monopolistic hold over some aspects of the trade of Mecca.

'The Cambridge History of Islam' under a chapter on Muhammad (PBUH)demonstrate that in spite of the attempt made by writers to rid themselves of the persistent influence of medieval thinking on the modern perspectives of Muhammad (PBUH)and Islam, Muhammad (PBUH)was still unconsciously measured against the purely Christian distinction between what is 'religious' and what is 'secular', what is 'temporal' and what is 'spiritual'.[17]

The author shows European assessment of Muhammad (PBUH)in these words. "Another difficulty is that some occidental riders are still not completely free from the prejudices inherited from there medieval ancestors. In the bitterness of the crusades and other wars against the Saracens, they came to regard the Muslims, and in particular Muhammad, as the incarnation of all that was evil and the continuing effect of the propaganda of that period has not yet been completely removed from occidental thinking about Islam.[18]

Tor Andrae. (1885-1947)

He is an author of many scholarly books. He has a written a book on Sirah titled, "Muhammad, Sein Leben and Sein Glaube" in German. This book has been translated into English by Theophil Menzil under the title of "Muhammad (PBUH)The Man and His Faith." Theophil Menzil describes in its preface, "The study of Muhammad's life and work is advancing so rapidly that no apology is needed for publishing this excellent study. We have reached the stage where it is possible to approach his personality with a measure of understanding and balance impossible of attainment a few decades ago. It is hoped that this work will appeal the students of history of religion, lovers of biography and adherent of Islam."[19]

Tor Andrae remarks, "The concept of the period of enlightenment permitted a more just estimate of Muhammad's personality. In their naive fashion the thinkers of this period often evaluated the outstanding wisdom and virtue of ancient law givers and founders of religions, and stressed the reasonableness of alien faiths, praising them at the expense of Christianity. They extended to Islam this benevolent evaluation of the non Christian religions.[20]

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[17] Reeves, Minou, Muhammad in Europe, p.286.

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He also remarks about the genuineness of Muhammad's inspiration. "It is hardly believable that a man could have won such absolute confidence, or could have made such an impression upon his surroundings, had he not possessed an overwhelming and convincing faith in his own message. Muhammad (PBUH)regarded his call with the utmost sincerity; he felt his heart tremble before the king of the judgment day and he responded to his prophetic commission with fear and trembling. But if Muhammad (PBUH)had fabricated concerning as any sayings, we had surely seized him by the right hand and cut through the vein of his neck, nor would we have with held any of you from him.[21]"

Tor Andrae thesis seems to be positive at first sight but a deep and keen reading would show, he is taking and anthropological and psychological view of Islam and prophet of Islam. He seems to be denying the metaphysical foundations of Prophethood.

His interest in religious psychology is clearly evident in his work, "The Psychology of Mysticism" and "Muhammad: The Man And His Faith." Distinguishing between two types of mystical inspiration, the auditory and the visual, he classed Muhammad (PBUH)amongst the former, and comparing reports of Muhammad's inspirations with similar accounts concluded that these were without a doubt psychologically possible.[22]

Maxime Rodinson: (1915-2004)

Maxim Rodinson is an erudite contemporary Orientalist and Sociologist. He is the author of many books but his important book is 'Muhammad'. Basically, this book was written in French. Later on, Anne Cater translated this book into English. He was greatly influenced by Marxim.

"In 1932, he gained entry to the Ecole Langues Orientales to prepare for a career as a diplomat and interpreter. He learned Arabic and Hebrew. He studied Islam in sociological point of view. In his book, 'Muhammad', he studied the prophet of Islam in his social context. In this work, he tried to explain the economic and social origin of Islam."[23]

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According to Rodinson, "Islam was no longer seen the land of Antichrist but essentially that exotic and picturesque virilization. He is of the view that all this development produced Western scholarship which really understood Islam or at least was objective towards Islam.[24]

Rodinson was a man who as a historian, sought desperately to delineate the "Muhammad (PBUH)of history from the Muhammad (PBUH)of faith." He made it quite plain in his forward that the biography of Muhammad (PBUH)would always be built on speculation, that the information we possessed on Muhammad (PBUH)are far from being certain historical fact....................There is nothing of which we can say for certain that it incontestably dates back to the time of the prophet.

Many of Rodinson's sources are Greek-Ammianus Marcellinus, Artemidorus of Ephesus and Pliny, Procopius and Cosmos and Theophanes etc. Rodinson approaches towards the Messenger as under:

If we understood him rightly, Muhammad (PBUH)was a complete man, full of contradictions. He was fond of his pleasures yet indulged in bouts of asceticism. He was often compassionate, yet some time cruel. He was a believer, consumed with the love and fear of his God and a politician ready for any expedient. Without any great gift of eloquence in ordinary life, he was able for a short period to produce, from his unconscious, phrases of disturbing poetic quality.[25]

In Rodinson's view Muhammad, because of a personal psychological solution, became an instrument Capable of formulating and communicating an ideology that corresponded to the needs of the time and milieu. His emergence is of a type found in similar conditions in other socio-economic settings. Thus Rodinson admits to the significance of the non-Muslim source in the rise of Muhammad (PBUH)and the Quran. He insists that both emerge in response to socio-economic problems and are explicable according to classic sociological categories of interpretation of Marxist colouring.[26] Through the thorough study of Rodinson's work, we conclude that he was much impressed by Tor Andrae, Goldziher and Watt. He had repeated most of their ideas and blasphemies and badly failed to make an independent analysis of biography of the prophet.

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Michael Cook (1933-1994)

Cook has written a book titled 'Muhammad', on the biography of the prophet. In this book, cook has discussed theoretical aspects of Sirah, like monotheism and described the historical background of monotheism in Arabia.[27] Cook's approach toward Sirah is mostly biased. He writes, "In Mecca his role had been confined to calling people to God and he had been obliged to endure patiently the maltreatment to which these exposed him. But shortly before the Hijra, a Verse was revealed to him permitting him to make war and shed blood. Soon afterward, Muhammad (PBUH)emigrated and from Medina he was able to avail himself of the new permission to good effect.[28]

Micheal Cook is very biased and hostile towards the Messenger. He also condemned the sources of Sirah. Cook exhibit great hostility and prejudice for the man Muhammad (PBUH).....This is surely a very biased atheist-tinted vision of Islam. Cook's Muhammad (PBUH)had created Islam. However, he found much that to us is distinctively Islamic already present in his Arabian environment, including Jewish and Christian stories and ideas.......... This writings of Crone and Cook invite readers to reject the Muslims version of events.[29]

Bernard Lewis.(1916->)

Benard Lewis is another erudite Orientalist of the modern age. He is an expert in history of the Middle East. He is also a political advisor of American and NATO authorities. He exercises his influence on intellectual, military as well as political personalities in the West. He has written two dozen books related Islam. He has been the researcher and editor of Encyclopaedia of Islam and the Cambridge history of Islam. The book under our review is "The Arabs in History". Its article 'Muhammad (PBUH)and the Rise of Islam' presents Sirah of the Messenger. Most of his research depends upon the works of Muir, Goldziher, Gibb, Brockleman, Schacht, Toynbee etc. He presented the views of his predecessors in his lucid English and fertile activities as new discoveries which made them acceptable to the readers.

He has also challenged the linguistic miracle of the Quran by giving a few examples of foreign words in the Quran. Lewis did not abide by scholarly objectivity during the study of Sirah. He selected and used the evidences to support conclusions determined in advance.

He states about hadith literature, "The collection and recording of hadith did not take place until two or three generations after the death of the Prophet. During that period the opportunities and motives for satisfaction were almost unlimited. In the first place more passage

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of time and fallibility of human memory are alone sufficient to throw doubt on evidence orally transmitted for nearly and hundred years. But there were also motives for deliberate distortion." [30]

It is stated that he did not leave his prejudiced ideas in Europe and declared that Muhammad (PBUH)was subject to Jewish and Christian influences..................His version of Bible's stories suggest that his Biblical knowledge was indirectly acquired probably, from Jewish and Christian traders and travelers whose information was affected by midrashic and apocryphal influence.[31]

Von Grunebaum recorded his views on the development of Islamic law and could not contribute much; he clearly states that Islam is greatly influenced by Hellenism.[32]

Bernard Lewis' approaches towards Sirah are biased and hostile. He has mostly revised blasphemies and ideas of the medieval age. Much of his work is in fact journalistic while claiming academic authority.[33]

He has written that a new service of social, political, legal and religious problems and concepts came to Islam from the conquered people, and many of the ideas and solutions that resulted were projected back wards in to the mouth for the prophet by fabricated hadith. The breath of his knowledge and his decisive views are come assist to once in power in the west to shape their policy towards the Muslims.

He wrote many influential books: The Middle East and the West, The Roots of Muslim Rage, What Went Wrong?, The Crises of Islam etc.. He criticizes the Muslim policies in the contemporary world. He denies the spiritual virtues of the Holy Prophet. He refuted the miracles of the Prophet. He also tried to minimize the social and prophetic status of Muhammad.

David Sammuel Margoliouth(1858-1940)

Margolionth is an English Orientalist of late nineteenth and early twentieth century. He was an eminent scholar of Arabic. He is the writer of many books. But his book under our consideration is published under the title, "Muhammad (PBUH)and the Rise of Islam". This book was published at first time in 1905. In the preface of this book, Margoliouth present his remarks about the biographies of the Messenger, written by Muslims as well as non-Muslims. He

[30] Lewis, Bernard, The Arabs in History, Pp. 36-37

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remarks, *"The biographies of the prophet Muhammad (PBUH)form a long series which it is impossible to end, but in which it would be honourable to find a place."*[34]

In the twentieth century, he reiterated all the blasphemies and profanities of the medieval age about the Messenger. His methodology and approach toward Sirah is too much biased and prejudice. He is very hostile and venomous to the prophet. His hatred and malice became obvious toward the prophet of Islam through this book. He remarks on the subject of epilepsy, "We have already seen reason for believing that Muhammad (PBUH)at some time had epileptic fits.[35] He further states about the Messenger, "He with Khadija performed some domestic rite in honour of one of the goddesses each night before retiring."[36] Morgoliouth did not concede his prophethood and his status equal to Moses or Jesus but he compared Muhammad (PBUH)to Alexander the Great and Napoleon.[37]

According to Shibli Noumani, "Margoliouth, who had sufficiently studied the religious literature of Islam and of whom we might rightly expect much. But not withstanding his knowledge of Arabic, his extensive study and book reading, he disappointed us."[38] Shibli further states, "yet in all the written record of the world, his biography of the prophet stands unsurprised for lies, calumnies, misinterpretations, and biased expressions. His sole excellence lies in the art of giving, by dint of his genius, the ugliest colour to the plainest and clearest incident in which it is not possible to discover the tiniest black spot."[39]

This book has created unrest among the Muslims on the globe. The Muslims did not accept his views about Sirah. Dr. Mehmood Ghazi writes, "D.S. Margoliouth whose book, Muhammad (PBUH)and the rise of Islam, has created a stir in the academic circles of the world of Islam in the beginning of this century. These sources have been highlighted and selected themes have been thrown into bold relief. An important 'theme' common to many western biographers of Islam has been about the so called epileptic fits attributed to the prophet. This is followed by references to his views on the nature of the revelation of the Quran, prophethood, superstitions and idolatry, the so-called satanic verses, borrowing the Quran from Biblical literature."[40]

Montgomery Watt (1909-2006)

[34] Margoliouth, Muhammad and the Rise of Islam, P.iii
[35] Ibid, P.85
[36] Ibid, Pp.69-70
[37] Ibid, P.363

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Montgomery Watt is an English well known contemporary Orientalist. Many Muslim scholars take him a balanced Orientalist. He is the author of many scholarly books on Islam. But he earned his fame through his writings on Sirah. This is a series of three books,

i- Muhammad (PBUH)at Mecca(1953)

ii- Muhammmad at Madina(1956)

iii- Muhammad (PBUH)Prophet and the Statesman(1961).

His fourth book, "Muhammad's Mecca is also worth mentioning. He is taken as authority on Sirah in the west in this modern age. Among Orientalist and their works, which are under our consideration, Watt and Karen both are taken as balanced and unbiased toward the Messenger and the Message. "The survey of balanced and fully acknowledge the contribution the celebrated Orientalist of the twentieth century has made to Islamic scholarship."[41]

While dealing with Sirah, Watt adopted his own methodology, which did not familiar with his general preaching. Dr. Jabal points out some inconsistencies crept into the methodology of Watt in accepting and rejecting some Hadith reports. In very beginnings of his work, he states, "I have endeavored, while remaining faithful to his standard of Western Historical Scholarship, to say nothing that would entail the rejection of any of the fundamental doctrines of Islam. There need be no unbridgeable gulf between western scholarship and Islamic faith, if some of the conclusions of western scholars have been unacceptable to Muslims, it may be that the scholar have not always been faithful to their own principles of scholarship and that, even from the purely historical points of view, their conclusion requires to be revised."[42]

Dr. Jabal says, "One of Watt's greatest fault is in casting doubt on many of classical traditions, attributing less credit to contemporary Islamic scholarship and relying often on his own conjectures. Watt claims that Muslims intellectuals have from classical times, been living in intellectual isolation and have not studied other religions and cultures."[43]

Watt evaluated the Prophet in his economic and social background. In this way his approach is materialistic. He has described the events of "Satanic Verses" in detail as his major and selected theme. He deliberately rejected the charge of epilepsy. In short, Watt's methodology is

[41] [illegible]

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more balanced and judicious as compared to Muir and Morgoliouth. His attitude is sympathetic towards the Message and the Messenger as compared to his predecessors. Watt speaks about Islam or the religion of Muhammad (PBUH)as 'a form of the religion of Abraham- a form, too, well suited to the outlook of men and whose way of life was closer to Abraham than that of the bulk of Jews and Christian'.[44]

Karen Armstrong (1944->)

Karen Armstrong is an eminent and erudite Oritentalist of this modern age. She is the author of many scholarly books on comparative religions. She had studied Islam very deeply. She is the person of part and parcel. She had written two famous books on Sirah.

i) Muhammad (PBUH): A Biography of the Prophet

ii) Muhammad (PBUH) : Prophet for Our Time

She remarks about her writing on Sirah, "I wrote this biography of Muhammad (PBUH)just ten years ago at the time of Salman Rushdie crises. For some time I had been disturb by the prejudice against Islam that I so frequently encountered, even in the most liberal and tolerant circles . After the horrific event of the twentieth century, to cultivate or distorted and inaccurate view of the religion followed by the 1.2 billion Muslims who make up a fifth of the world population"[45]

Karen Armstrong further state, "I wrote the book because it seemed a piety that Rushdie's account of Muhammad (PBUH)was the only one of that most western people was likely to read. Even though I could understand what Rushdie was trying to do in his novel, it seemed important that the true story of the Prophet should also be available, because he was one of the most remarkable human being who ever lived."[46]

In her book 'Muhammad (PBUH)a Biography of the Prophet', she has produced first chapter titled 'Muhammad (PBUH)the Enemy'. There are some reservations about this title. Why she has selected this title? Are there special motives behind it? In this chapter, she has discussed the long history of conflict and confrontation between the Christianity and Islam. She has tried her best to refute all types of misconception and blasphemies about Muhammad (PBUH)and

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Karen admits that Muhammad had great spiritual as well as political gifts, the two do not always go together and he was convinced that all religious people have responsibility to create a good and just society. She has discussed the religious, social and political conditions of the Arabia in Jahiliyah. She has made critical study of Satanic Verses and refuted the view point of the Orientalists.

There are some flaws and shortcomings in her work, if we over look these, this work of Karen is of very importance. "The Quran is the Holy word of God and its authority remains absolute. But Muslims know that it is always not easy to interpret......... The biographers told the story of his life; they tried to explain some of the passages in the Quran by reproducing the historical context in which these particular revelations had come down to Muhammad".[48]

She proposed that if we are to avoid catastrophe, the Muslim and Western worlds must learn not merely to tolerate but to appreciate one another. A good place to start is with the figure of Muhammad: a complex man, who resists facile, ideologically driven categorization, who sometimes did things that were difficult or impossible for us to accept, but who had profound genius and founded a religion and cultural tradition that was not based on the sword but whose name 'Islam'-signifies peace and reconciliation.[49]

A thorough study of Karen's writings show that there are some times echoed the past misunderstandings. But in the very body of her works, her approach seems to be balanced. Karen states, Even though Islam is the third religion of Abraham and more in tune with our own Judaeo-Christian tradition. She believes that Muhammad had conceived strikingly similar visions of a transcendent and ultimate reality.

[48] Armstrong, Karen, Muhammad Prophet for Our Time, Pp.16-17
[49] Armstrong, Karen, Muhammad Prophet for our Time, Pp.16-17

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"Muhammad was not a man of violence. We must approach his life in a balance way, in order to appreciate his considerable achievements. As a paradigmatic personality Muhammad has important lesson not only for Muslims but also for Western people".[50]

[50] Ibid, P.20

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1.5: Sources of Sirah for Orientalists:

The most immediate purpose of Orientalists focus on Islam is obvious form their writings. They are out for negative propaganda against Islam. They prepare the way for imperial hegemony and disseminate disruptionist ideas among the Muslims. They are sincere in their purpose and work very diligently. They search every possible evidence, though it be fake, form the writings of the critics of Islam in the ancient times. Works of John of Damascus, Risalah of Kindi, Chronicle of Theophane, Peter the Venerable's translation of the Quran, Fictions of the Crusades etc.

They quote those Jews and Christians whose names are similar to Muslim or search out the books and the writers, who have taken a deliberate tilt against Islam. They take the material form the books of anti Muslim writer such as Bishar b. Yard and Abu-Nawas. Books of Ikhwan as-Safa and Abu-Naeem's kitab al-Fittan.

Sometimes they used fake books which have been associated with some authentic writer of early age, for instance, Kitab al-Mushaf associated to Ibn Abu Dawood, Nisab-i-Quraish associated to Zubair b. Bakar etc.

They used fake and unauthentic books of literature as their sources interpret Islam and to write on Sirah. For example William Muir quotes Kitab-al-Biyan wat-Tibiyeen of al-Jahiz and kitab-al-Hiwan of Dameeri. Kitab-al-Aghani of Abu al-Farj Isfahani is also a major source for Orientalists. These are the books of literature. These books cannot be used as sources for the construction of Sirah. These are weak sources.

Dr. Hafiz Muhmud Akhtar says, that while writing on the Quran, the Orientalists quote the feeble traditions of Al-Itqan of Sayuti. They also quote the unauthentic books of Shia literature.

The Orientalists depend on the books of Travels, books of Fictions and novels. The writers of such books do not care for the historical facts but the most of their works are imaginary and hypothetical.

In the modern age, along with above mentioned sources, basic Arabic sources are also

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William Muir wrote, "The life of Mahomet" in the second half of nineteenth century. This book has set the guide line for the coming European biographers of the Messenger. He quotes Jahiz and Dameeri. He does not quote the Quran, Bukhari and Muslim at a large scale.
His major source is Waqidi. Waqidi is a disputed personality among the orthodox scholars of Islam. He also quotes the books of second or third rate. He has opted the style of fiction in his Maghazi. He was appreciated by the rulers and their courtiers. But he was disliked by the doctors of Hadith and Fiqh and other scholars of Islam. Imam Bukhari, Imam Shafi, Imam Ahmed Ibn Hanbal have called him a liar, hypocrite and a man on whom, one cannot be trusted. Imam Shafi says that there were seven persons in Medina, who fabricated hadith and Waqidi was one of them.

Imam Dhabi says; "The Muslim are unanimously agreed on the weakness, feebleness of Wiqidi". So the Muslims scholars do not rely on Waqidi, while the Orientalists mostly rely on Waqidi such as Muir, Watt etc. The Orientalists quote Bukhari and Muslim at small scale.

Muir especially praises Waqidi. I do not hesitate to designate the compilation as the fruit of an honest endeavor to bring together the most credible authorities current at the end of the second century, he wrote, Waqidi may have had Shia sympathies. His work appears to have used some independent sources which there for help us to corroborate Ibn Ishaq.[1]

The Orientalists tried their best to deny the primary sources of Sirah, i.e, the Quran and hadith literature. At the early stage they refute the hadith literature as a source of Sirah and later on, they endeavour to refute the Quran as a source of biography of the Messenger.

Goldziher argued that-most of the hadith-material reflects later development of Islam and there for cannot be used as a historical sources for the time of Mohammad himself. Leone Caetani is of the opine that almost all the traditions about the prophet's life were apocryphal.[2]

Joseph Schacht fiercely attacked hadith literature in his book 'The Origins of Mohammadan Jurisprudence'. He says that traditions alleged to go back to the prophet or his companions are the product of legal, theological and political developments of the second Islamic century and lack any historical value for the time of the prophet.

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According to Watt, "Schacht's findings were applicable to the Sira material. He admitted a 'tendentious shaping' of the traditions, but was convinced that with a critical mind it is possible to find out what really had happened."[3]

According to Maxime Rodinson, "A reconstruction of the prophet's life could claim historical probability although it was based on sources considered as 'hardly reliable', doubtful and rather far away from the facts is not so easy to accept."[4]

Many erudite western scholars deliberately refused to accept hadith literature as a primary and authentic source of Sirah. The Muslim doctors of hadith have critically analyzed the traditions of the Messenger. They have made critical study of the chain of narrators and the text of the hadith. But the Orientalists refute altogether the hadith material.

An orrientalist writes, "At the present, the study of Mohammad, is obviously caught in dilemma. On the one hand it is not possible to write a historically biography of prophet without being accused of the using the sources uncritically, while on the other hand, when using the sources critically, it is simply not possible to write such a biography,"[5]

The Orientalists have tried to decrease and minimize the status of hadith and sunnah. They echoed that the Quran is only one authentic source for the construction of sirah. Later on, they stated that the Quran is not the historical source of Sirah.

Andrew Rippon quoted Alford Welch, "On the extent of the reliability of the Sirah and hadith accounts, I am not yet prepared to render a final judgment. I can, however, speak with some confidence about the Quran as our primary historical source for the life of the prophet ….. I am confident that the contents, although not the final arrangement of the Quran date from the time of Mohammad, and that the Quran is utterly reliable as a historical source, if it is properly interpreted.[6]

"non-muslims, however will find the Quran a valuable source of information about – Mohammad. Even though it was not officially compiled until after his death it can be regarded as authentic. Modern scholars who had been able to date various source with reasonable accuracy

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point out that example the earliest ports of the Quran refer to the special problems that – Muhammad (PBUH)confronted.

N.A. Newman speaks of the Quran as an "inherent witness" to the life of Muhammad (PBUH)and the rise of Islam." [7] Neal Robinson is more careful then Welch, he admits that a cautious correlation between Quran and Sirah can still only provide the barest of chronological outlines. Muhammad (PBUH)is of course, actually named in the Quran.3:44, 33:40, 47:2, 48:29, and 61:6. In addition, one can point to a number of references in the Quran which attest to persons and events of a historical nature.

According to Michael cook, "Taken on its own, the Koran tells us very little about the events of Muhammad (PBUH)is career. It does not narrate these events, but merely refers to them, and in doing so, it has a tendency not to name names……Identifying what the Koran is talking about in a contemporary context is therefore usually impossible without interpretation.[8]

An Orientilist says, "To me, it does seen that is no sense can the Quran be assumed to be the primary document in constructing the life of Muhammad. The text is far too opaque when it comes to history; its shifting referents leave the text in a conceptional muddle for historical purposes."The Quran, Islam's scripture, which Muhammad (PBUH)received, contains some information about its recipient. The material however relates to the task of biographical reconstruction.[9]

F.E. Peters states that the Quran …..is of no use whatsoever as an independent source for reconstructing the life of Muhammad. Patrica Crone thinks it problematic that none of these early written sources now exist in their original form: All surviving versions have lost their starting point in as not a single hadith remembers the context in which the document was issued….or else given in paraphrases so far removed from the original wording that their meaning has changed.

Earlier Orientalists made their assumptions that the books of hadith were compiled two or three hundred years after the death of the Messenger. There was no written material consisting of ahadith, although, Dr. Hamidullah, and Dr. Mustafa al Azami's researches have brought to light early writings of hadith literature. But, in the modern age, the Orientalistss echoed this notion about the Quran. Al- though, the earlier Orientalists have accepted that the Quran got its written

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form in the prophet is life. Later on, Abu Bakr, the first caliph of the Messenger ordered Zaid bin Thabit to compile the Quran in the form of a book. Zaid obeyed the order and collected different writings regarding the Quran and compiled it in a single volume.

Now-a-day some Orientalists want to create doubts about the Quran i.e., Tisdall (1901), Bell (1945), Crone and Cook (1977), Cook (1983), Ibn Warraq (1995) and Wansbrough (1977) date the standard version of the Quran as late as two centuries after Muhammad's death.

The Orientalists also paid no sufficient attention to the early biographies of the prophet. Sometime, they extract weak traditions and events from these books to prove their own viewpoints such as the episode of Bahira and story of Gharaniq etc. Sirah Ibn Hisham, Tabqat and Annals of Tabari got a little room in their writings but they quote and highlight the Maghazi of Wiqidi at a large scale. Because the Muslim doctors and scholars of hadith and Sirah give no any weight age to Wiqidi due to his hypocracy and telling a lie. So they intend to use weak, feeble and unauthentic sources of Sirah.

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Chapter

2

PROPHET'S LIFE AT MAKKAH

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2.1: Meanings and Significance of Sirah

Sirah is an Arabic word. It is derived from the word Sara, which means to go, to walk, to sail, to move, etc. Verb 'Sara' and noun 'Sirat' respectively mean to 'go' and 'character'. But their conventional meanings are character, behavior, method, affair or in other words the particular dealing of Islam about peace and war. When verb 'Sara Yaseer' means to 'go' then its noun means the character, way of life, habits, and biography, the treatment of one with others. When we describe the positive character of anybody, we say, هو حسن السيرة

He is a man of good character and habit. In other words we can say that his treatment towards other people is good.

According to Lisan al-Arab, the word Sirat means 'to walk, to travel'.[1] Or in other words good conduct, good character. Sirat means method, mannaer.[2] Sirah also means form, appearance, body organization, shape, stature etc. The Quran says,

قَالَ خُذْهَا وَلَا تَخَفْ . سَنُعِيدُهَا سِيرَتَهَا الْأُولَى [3]

He said: Grasp it and fear not. We shall return it to its former state.

فَلَمَّا قَضَى مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا [4]

Then, when Moses had fulfilled the term, and was travelling with his housefolk, he saw in the distance a fire.

At first, 'Sirah' meant taking part of Islamic Army in war. As a result, the books which were written about Islamic wars were known as 'Kutub al-Seer'. Later on, the meanings of the word 'Sirat' were widened and it began to be used for the deeds and biography of any important historical personality. The biography includes his personal circumstances, his habits, and his social, economic and political status. The positive effects of his teachings and model character and the result of teachings related to different walks of life.

But in its conventional meanings, the word 'Sirat' has been specified for the life story and biography of the Prophet Muhammad. Primary books of sirah were called Maghazi. The

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description of prophet's campaigns particularly and later on, the accounts of the different aspects of the Prophet's life is called Sirah".[5]

According to G. Levi-Della Vida, a researcher of Encyclopaedia of Islam (Brill), the term Sirat was first of all used by Ibn Hisham for the biography of the Prophet. He introduced his book (recension of Ibn Ishaq) as Sirat-e-Rasul Allah'. [6]

2.1.1: Significance:

The sayings and life story of the Holy Prophet are called Sirah. Sirah of the Prophet of Islam is a matter of belief and, as such, it holds immense significance for Muslim scholars and the common believers. Sirah is a permanent source of guidance and inspiration for the Muslims. The study of Sirah is not important merely because of an academic interest but it is necessary for a Muslim, the Model example of the Holy prophet is the second primary source of Islamic Law. The Holy Prophet occupies the unique distinction of being the only founder of religious community whose life and message has been transmitted to us in its original form. The minutest details about his conduct and behavior are preserved with the maximum possible degree of exactitude. The annals of Sirah and the compendia of Hadith include such matters of details which may appear to non believers as of no practical significance. But the Muslim scholars, right from the days of companions have taken pains to preserve this knowledge and wisdom.

The life of Prophet has not only been the focus of attention of the Muslim community as a role model and ultimate spiritual destiny but it has also been a subject of great interest among non Muslims. A whole body of literature is available in the West in various western languages; and those who have devoted their lives to the study of Sirah and issues bearing on Islam are classified among Orientlists. But it is very unfortunate that most of the Orientalists study of Sirah has been biased, myopic and careless. Resultantly, the image of the Holy Prophet in the West has been very much distorted and unreal.

Zafar Ali Qureshi says, "The Holy Prophet Muhammad (PBUH)is the most talked of Person in the human history. His followers and critics have viewed with one another in writing from different angles and view points on the various facets of his life and teachings. He has not only

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been the subject of great respect, praise and veneration by countless millions of Muslims all over the world. But has equally been the target of most bitter, hostile and venomous attacks by his Christian detractors of the West through the ages.[7]

It is mandatory for all the Muslims to learn and follow the Sirah of the Messenger.

Significance of Sirah is given as under according to the Quran:

لَقَدْ كَانَ لَكُمْ فِىْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ [8]

Verily in the messenger of Allah ye have a good example

وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ ٱللَّهِ [9]

We sent no messenger save that he should be obeyed by Allah's leave

مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ [10]

Whoso obeyeth the messenger hath obeyed Allah

قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ [11]

Say, (O Muhammad, to mankind): If ye love Allah, follow me; Allah will love you

وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا [12]

And whatsoever the messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it)

وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا [13]

Whosoever obeyeth Allah and His messenger, he verily hath gained a signal victory.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا أَطِيعُوا ٱللَّهَ وَأَطِيعُوا ٱلرَّسُولَ وَلَا تُبْطِلُوٓا أَعْمَٰلَكُمْ [14]

O ye who believe! Obey Allah and obey the messenger, and render not your actions vain.

[7] Qureshi, Zafar Ali, Prophet Muhammad and His Western Critics, Vol.1, P.21
[8] Al-Ahzab, 33:21
[9] An-Nisa, 4:64
[10] Ibid, 4:80
[11] Aal-Imran, 3:31

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2.2: Primary Sources of Sirah

There are three main and primary sources of Sirah. These are the Holy Quran, the Hadith literature and early books of Sirah and Maghazi. There are many other secondary sources of Sirah. These sources include books of history, biographies of the Messenger, biographies of His companions, commentaries of the holy Quran, geography of Arabia, Kutab al Dalail, Kutub ash Shima'el, cum Arabic literature and poetry.

2.2.1: The Holy Quran:

The Holy Quran is the primary source of Sirah. It is the most authentic source of Sirah. It is not a chronicle or a biography but it gives sufficient information regarding the noble life of the Messenger. It is a book for the guidance of humanity. The noble Quran revealed by Allah to the Messenger through Archangel Gabriel. It was dictated and compiled under the supervision of the Messenger himself.

When any verse of the Quran revealed, the Messenger called for any of his scribe and ordered him to write it down. He also advised his scribes to place this verse or Surah at its proper place. In the early days of his mission, the Messenger was too eager to memorize the text of the Quran. He repeated the words of the Quran as uttered by Gabriel. Allah says in this connection:

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ [1]

Stir not thy tongue herewith to hasten it. Lo! Upon us the putting together thereof and the reading thereof. And when we read it, follow though the reading. Then lo! Upon us (resteth) the explanation thereof.

So, the Prophet and many of his companions used to memorize the Quran. "The Arabs were specially gifted with the skill of memorization".[2]

Not only the Quran was learnt by heart but also special measures were taken to preserve it in written form. The Quran itself has indicated to preserve revelation by means of pen. The Messenger appointed a number of his companions as his scribes who knew how to read or write. Among them Abu Bakr, Umar, Usman, Ali, Talha, Khalid bin saeed, Abdullah Ibn Masud, Ubi Ibn Ka'b, Ma'az Ibn Jabal, Zaid Ibn Thabit were prominent. A copy of written material of revelation was also kept with the Messenger. So the record of written text has been preserved in this way. When Umar the Great has accepted Islam, he saw written leafs of the Quran possessed by her sister Fatima.[3]

[1] Al-Qiyamah, 75:16-18
[2] Mohar Ali, Dr, Serat al Nabi and the Orientalists, P.4

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One of the unique and unparalleled features of the Prophet Muhammad (PBUH)Faith and Life example is that the records of it have reached us in absolute perfection and purity. The Quran is still in its original form as revealed to him by Allah without any change, alteration, adulteration or corruption by the ravages of time....... No other religion has been able to preserve its revealed Message of Allah in its original language and form.[4]

According to Bodley: The book, known as the Quran, is available today as it was first written under Muhammad's supervision. We have a contemporaneous book, absolutely unique in its origin and in its preservation, on the authenticity of which no one has ever been able to cast a serious doubt. Abu Bakr, Muhammad's immediate successor, had all the fragments of the Quranic manuscripts, collected, transcribed and bound. This copy was committed to the care of Hafsa, one of Muhammad's widows.[5]

After migration to Medina, Medinan companions were also employed as scribes. Four of them were particularly engaged themselves in collecting the Quran.

عَنْ انس جَمَعَ القُرْآنَ على عَهْدِ النَّبيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ارْبَعَة كُلُّهُمْ مِنَ الْانْصَار اُبَيٌّ وَمُعَاذُ بْنُ جَبَلٍ وَابُو زَيْدٍ وَزَيْدُ بْنُ ثابِتٍ رَضِيَ اللهُ عَنْهُ

The whole text of the Quran was written down in the noble life of the Messenger. After the sad demise of the Prophet, during the reign of Abu Bakr a bloody war was fought against Musalamah the Liar, at Yamamah. In this war many memorizers of the Quran lost their lives. This incident much affected Umar and attracted his attention to the preservation of the Quran. So, he consulted Abu Bakr, the Caliph. Both were agreed to preserve and arrange the text of the Quran according to the instructions of the Messenger. Zaid Ibn Thabit was employed to do this important job. Zaid compared and evaluated the written texts of different scribes with the recitation of the memorizers under the supervision of Umar. In this way, Zaid prepared a master copy of the Quran. It was kept with Abu Bakr, then with Umar and after him with Hafsa. During the reign of Uthman, differences among the reciters were detected towards the varient readings of the Quran in Azarbijan and Armenia. So, Uthman ordered Zaid Ibn Thabit to make six or seven copies of that master copy compiled in the era of Abu Bakr which was kept with Hafsa, Mother of the faithful. He sent one copy to each province of Islamic state.

The Quran is preserved its the real form till today. There is not a little change found in it. Allah has promised to preserve it in its pristine form.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ□ لَحٰفِظُوْنَ [6]

Lo! We, even we, reveal the reminder, and lo! We verily are its Guardian.

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Some orientalists have attested its complete preservation.

The Quran provides us sufficient material about many Prophets like Adam, Noah, Abraham, Ishmael, Isaac, Solomon, Dawood, Moses and Jesus. It gives us ample information about the noble life of the Messenger.

The Quran describes his name as:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ [7]

Muhammad (PBUH)is but a Messenger, Messengers (the like of whom) have passed away before him.

مُحَمَّدٌ رَسُولُ اللَّهِ

Muhammad (PBUH)is the Messenger of Allah.

His family and its social and political influence in Arabia:

لِإِيلَافِ قُرَيْشٍ إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ فَلْيَعْبُدُوا رَبَّ هَٰذَا الْبَيْتِ [8]

For the taming of Qureysh. For their taming (We cause) the caravans to set forth in winter and summer. So let them worship the Lord of this House.

His orphan hood and Allah's blessings upon him:

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ، أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ [9]

Did He not find thee an orphan and protect (thee)? Did He not find thee destitute and enrich (thee) ?

He did not know how to read and write:

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ [10]

So believe in Allah and His Messenger, the Prophet who can neither read nor write, who believeth in Allah and in His Words, and follow him that haply ye may be led aright.

His noble character:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ [11]

And lo! thou art of a tremendous nature.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

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Verily in the Messenger of Allah ye have a good example

Bestowed upon him Prophethood,

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ [12]

Allah verily hath shown grace to the believers by sending unto them a Messenger of their own who reciteth unto them His revelations, and causeth them to grow, and teacheth them the Scripture and wisdom

Beginning of Revelation:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ .... عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ [13]

Read: In the name of thy Lord Who createth .... Teacheth man that which he knew not.

Beginning of Preaching:

يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنذِرْ وَرَبَّكَ فَكَبِّرْ [14]

O thou enveloped in thy cloak, Arise and warn! Thy Lord magnify.

Open Preaching:

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ [15]

So proclaim that which thou art commanded, and withdraw from the idolaters.

His mercy for the Universe:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ [16]

We sent thee not save as a mercy for the peoples

His finality of Prophethood:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ [17]

Muhammad (PBUH)is not the father of any man among you, but he is the Messenger of Allah and the Seal of the Prophets

[12] Aal-'Imran, 3:164

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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Migration to Abyssina:

وَالَّذِيْنَ هَاجَرُوْا فِي اللّٰهِ مِنْۢ بَعْدِ مَا ظُلِمُوْا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ۚ وَلَاَجْرُ الْاٰخِرَةِ اَكْبَرُ [18]

And those who became fugitives for the cause of Allah after they had been oppressed, We verily shall give them goodly lodging in the world, and surely the reward of the Hereafter is greater

His journey to Jerusalem and from there to Heavens,

سُبْحٰنَ الَّذِيْٓ اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِيْ بٰرَكْنَا حَوْلَهٗ [19]

Glorified be He Who carried His servant by night from the Inviolable Place of Worship to the Far distant place of worship the neighbourhood whereof We have blessed

وَهُوَ بِالْاُفُقِ الْاَعْلٰى---------------------------------------عِنْدَ سِدْرَةِ الْمُنْتَهٰى

When he was on the uppermost horizon ……….. By the lote-tree of the utmost boundary.

Intention of Idolaters to murder the Messenger:

وَاِذْ يَمْكُرُ بِكَ الَّذِيْنَ كَفَرُوْا لِيُثْبِتُوْكَ اَوْ يَقْتُلُوْكَ اَوْ يُخْرِجُوْكَ وَيَمْكُرُوْنَ وَيَمْكُرُ اللّٰهُ ۔ [20]

And when those who disbelieve plot against thee (O Muhammad) to wound thee fatally, or to kill thee or to drive thee forth; they plot, but Allah (also) plotteth

Migration to Medina:

فَقَدْ نَصَرَهُ اللّٰهُ اِذْ اَخْرَجَهُ الَّذِيْنَ كَفَرُوْا ثَانِيَ اثْنَيْنِ اِذْ هُمَا فِي الْغَارِ [21]

If ye help him not, still Allah helped him when those who disbelieve drove him forth, the second of two; when they two were in the cave

Construction of Masjid-e- Quba:

لَمَسْجِدٌ اُسِّسَ عَلَى التَّقْوٰى مِنْ اَوَّلِ يَوْمٍ اَحَقُّ اَنْ تَقُوْمَ فِيْهِ [22]

Never stand (to pray) there. A place of worship which was found upon duty (to Allah) from the first day is more worthy that thou shouldst stand (to pray) therein.

Change of Qibla:

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضٰىهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ [23]

We have seen the turning of thy face to heaven (for guidance, O Muhammad). And now verily We shall make thee turn (in prayer) toward a qiblah which is dear to thee.

The Ghazwat of Badr, Uhad , Ahzab, Hunain and Tabuk are mentioned in the Quran.[24]

Agreemant of Hudabia

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا---------- [25]

Lo! We have given thee (O Muhammad) a signal victory...............

Victory of Makkah:

وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ، إِنَّ الْبَاطِلَ كَانَ زَهُوْقًا [26]

And say: Truth hath come and falsehood hath vanished away. Lo! falsehood is ever bound to vanish.

His last Pilgrimage and Sermon:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا [27]

This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion al-Islam.

The news about his sad demise:

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ، اَفَاىِٕنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰى اَعْقَابِكُمْ [28]

Muhammad (PBUH)is but a Messenger, Messengers (the like of whom) have passed away before him. Will it be that, when he dieth or is slain, ye will turn back on your heels

The charges of idolaters levelled against him

وَيَقُوْلُوْنَ اَىِٕنَّا لَتَارِكُوْٓا اٰلِهَتِنَا لِشَاعِرٍ مَّجْنُوْنٍ [29]

And said: Shall we forsake our gods for a mad poet ?

The Quran also states major miracles of the Messenger for instance, miracle of al-Isra wal Miraj, miracle of splitting of the Moon and an eternal miracle of the holy Quran itself.[30]

[23] Al-Baqarah, 2:144
[24] Aal-'Imran, 3:123 ; 3:121 ; Al-Ahzab, 33:9-20 ; At-Taubah, 9:25-26 ; 9:92-106

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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A researcher comments on Carl W. Ernst's book "Following Muhammad: Rethinking Islam in the Contemporary world", "Prophet Muhammad (PBUH)and the Quran Ernst avoids giving the standard biography and instead presents the prophet as an exemplar through references to his life story. He justifies his approach by drawing comparisons with Buddha and Jesus as figures of faith as well as history. He compares and contrasts the Quran to other scriptures, pointing to its unique status as the word of God, which is comparable not to the Bible but to Jesus, who is also described as the word of God in the Christian traditions".[31]

2.2.2: Hadith Literature:

Hadith is the second primary source of Sirah next to the holy Quran. Hadith means communication, conversation whether it is religious, secular, or historical. "Hadith or Sunnah, a record of what the Prophet said or did, as related by his companions."[32]

"Hadith; report of the words and deeds of Muhammad (PBUH)and other early Muslims, considered an authorative source of revelation, second only to Quran".[33]

The status of Hadith

All the Muslim scholars of different schools of thought or unanimously agreed upon the authority of Hadith and Sunnah next to the Quran. They take it as the second basic source of the Islamic law and Sirah. The Quran attests its status and authenticity.

وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ [34]

and We have revealed unto thee the Remembrance that thou mayst explain to mankind

وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ [35]

We sent no Messenger save that he should be obeyed by Allah's leave.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ [36]

Verily in the Messenger of Allah ye have a good example

وَمَا يَنطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ [37]

Nor doth he speak of (his own) desire. It is naught save an inspiration that is inspired,

[31] The American Journal of Islamic Social Sciences, Vol.21, No.3, P.156 (2004)
[32] Hameedullah, Dr. The Life and Work of the Prophet of Islam, P.7

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔
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يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ [38]

He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all good things and prohibit for them only the foul

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ ۖ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا [39]

And whatsoever the Messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it).

Importance of Hadith is also testified by the Messenger himself.

قَالَ تَرَكْتُ فِيكُمْ امْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ[40]

نَضَّرَ اللَّهُ امْرَأً سَمِعَ مِنَّا شَيْئًا فَبَلَّغَهُ كَمَا سَمِعَ فَرُبَّ مُبَلَّغٍ اوْعَى مِنْ سَامِعٍ [41]

هَذَا الا لِيُبَلِّغِ الشَّاهِدُ مِنْكُمْ الْغَائِبَ [42]

صَلُّوا كَمَا رَأَيْتُمُونِي اصَلِّي

خذوا عني مناسككم[43]

According to the Orientalists, the Messenger had forbidden to write down the ahadith. They quoted a tradition narrated by Abu Saeed Kudhri in this connection.

لَا تَكْتُبُوا عَنِّي وَمَنْ كَتَبَ عَنِّي غَيْرَ الْقُرْآنِ فَلْيَمْحُهُ وَحَدِّثُوا عَنِّي وَلَا حَرَجَ وَمَنْ كَذَبَ عَلَيَّ قَالَ هَمَّامٌ أَحْسِبُهُ قَالَ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ[44]

Do not write down what you hear from me, except the Quran; and if any one writes down anything then he must erase it.

The Orientalists also say that Ahadith have been written down two or three centuries after the death of Muhammad. According to John Esposito, "Ahadith were collected, transmitted and taught orally for two centuries after Muhammad's death and then began to be collected in written form and codified."[45]

This is not correct; it is against the ground reality. The Messenger has forbidden writing down the Ahadith in early period of his mission was a part of his policy.

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[38] Al-A'raf, 7:157
[39] Al-Hashr, 59:7

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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"The Prophet took care to see that nothing extraneous was mingled up with the sacred text, not even his own explanations".[46]

Later on, he has given the permission to pen down his sayings.

:"اسْتَعِنْ بِيَمِينِكَ عَلَى حِفْظِكَ" [47]

قَيِّدُوا الْعِلْمَ بِالْكِتَابِ[48]

اكْتُبُوا لِأَبِي شَاهٍ [49]

إِنَّا نَسْمَعُ مِنْكَ أَشْيَاءَ فَنَكْتُبُهَا ، فَقَالَ : اكْتُبُوا وَلَا حَرَجَ [50]

اكْتُبْ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا يَخْرُجُ مِنْهُ إِلَّا حَقٌّ [51]

The companions used to write the ahadith in the life time of the Messenger. A report of Abu Hurayrah tells us that Abdullah Ibn Amr used to write down the ahadith.[52] Name of his Sahifa was Sadiqa. Ali Ibn Abu Talib, Anas Ibn Malik and many other companions had their Sahifas. We can categorize the written ahadith available during the life time of the Messenger as under:

1: The Sahifas that were written down by the companions, i.e., Ali, Anas, Abdullah Ibn Amr, Jabir Ibn Abdullah, Samrah Ibn Jundab etc.

2: The written material relating the instructions of the Messenger, agreements, treaties and orders for different tribes (Constitution of Madina, Treaty of Hudabia etc.).

3: His letters and epistles, which were written to various rulers of kingdoms (Persia, Roman Empire, Egypt, Abyssinia etc.).

4: Names of the fifteen hundred companions of the Messenger.

After the death of the Messenger, Abban Ibn Ulthman, Urwah Ibn Zubair, Abu Bakr Ibn Hazm and Ibn Shihab Zuhri collected traditions and transmitted them to their pupils. These men of letters were known as scholars of Hadith and Sirah. Abu Hurayrah delivered his lectures on hadith and his erudite pupil Wahb Ibn Munnabi used to pen down his lectures. Dr Hamidullah has discovered this Sahifa, edited and published it in 1953.[53]

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[46] Mohar Ali, Dr. Sirat un Nabi and Orientalists, P.9
[47] Tabarani, H.326

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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"Thus by the last quarter of the first century of Hijrah the collection, preservation and study of Hadith had been well under way."[54]

The sayings of the Messenger began to spread throughout the Islamic Kingdom with the expansion of Islam. With the passage of time, ahadith were fabricated by the liars for their sinister motives and ends.

Hitti says, "During the first two and a half centuries after the Prophet, the records of sayings and doings increased in number and copiousness. Whenever an issue- religious,political or sociological- arose each party sought to find authority for its view in some word or decision of the Prophet, be it real or fictitious".[55]

The scholars of the hadith, however, undertook an extremely laborious task of sifting the genuine ahadith from fabricated lies. So the scholars of ahadith invent the science "Asma ur Rijal". It has been stated that the companion were very careful in ascribing statements to the Prophet and they used to scrutinize them carefully.

Principles of criticism have been given by the Quran and the Messenger. The Quran and Sunnah both guide the mankind in every walk of life. The Quran says:

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ جَآءَكُمْ فَاسِقٌۢ بِنَبَاٍ فَتَبَيَّنُوْٓا [56]

O ye who believe! If an evil-liver bring you tidings, verify it.

وَلَوْلَآ اِذْ سَمِعْتُمُوْهُ قُلْتُمْ مَّا يَكُوْنُ لَنَآ اَنْ نَّتَكَلَّمَ بِهٰذَا ۖ سُبْحٰنَكَ هٰذَا بُهْتَانٌ عَظِيْمٌ [57]

Unto every man of them (will be paid) that which he hath earned of the sin; and as for him among them who had the greater share therein, his will be an awful doom.

The Messenger also warned the people sayings,

وَمَنْ كَذَبَ عَلَيَّ قَالَ هَمَّامٌ أَحْسِبُهُ قَالَ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ [58]

"If anyone tells a lie about me intentionally let him be sure of his place in hell-fire."

A hadith consists of two parts, sanad (names of the transmitters) and matan (real text). The scholars of hadith criticized both very minutely and in detail.

"According to the principle, this report should have been verified by finding out the names of the reporters and examining them whether they were trustworthy and reliable or not. Then they should have been asked to testify".[59]

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[54] Mohar Ali, Dr., Sirat un Nabi and The Orientalists, P.10

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Textual criticism with special reference to internal evidence, compatibility or otherwise with the Quran and well established facts and in general, with the rules of rational criticism".[60]

The scientific name of this enquiry is diraya. It has taken its start in the days of the companions. Major books of this academic discipline are:

Tarikh-al-Kabir by Imam Bukhari ; Al-Djarh- wal Ta'dil by Abu Hatim Razi ; Mizan-al Ae'tidal by Dhabi ; Thiqat by Ibn Habban ; Tahdhib al Tahdhib, Lisan al Mizan by Ibn Hajr Asqalni.(d.854AH)

In the preface of 'Isaba' sprenger says that he had found no other nation having developed so splendid a branch of knowledge as the Asma –al –Rijal. He has further remarked that it was owing to this development that we get exhaustive knowledge of about 500000 narrators.[61]

During his noble life, several companions of the Messengers had have collections of hadith, Ali Ibn Abu Talib, Samra Ibn Jandab,Jabir Ibn Abdullah,Anas Ibn Malik etc.

Later on, Umar Ibn Abdul Aziz had ordered to Ibn Hazm to collect the traditions of the Messenger. Ibn Shihab Zuhri had collected many books of traditions in this connection.

Mawatta Imam Malik: Imam Malik Ibn Anas has compiled a book of ahadith named Mawatta in 143A.H. It is very important and authentic book. Some doctors of hadith enlist Mawatta in Sihah e Sitta instead of Sunnan Ibn Maja.

Musnad Ahmad Ibn Hanbal : This is the collection of Imam Ahmad bin Hanbal. Musnad Ahmad accupies a great stable position among the books of ahadith .

Sahih Bukhari: Imam Muhammad Ibn Ismael Bukhari (810-870 A.C) had compiled this book. He wrote this book in the incitement of his erudite teacher Ishaq Ibn Rawah. After the compilation of this book Imam showed it to Imam Ahmad bin Hunbal, Ali Ibn Al-Madaini and Yahya Ibn Moeen. All praised it and granted it the status of Sahih. It is considered the most reliable book in Hadith literature. Imam Dhabi states that the ranking of Sahih Bukhari is next to the status of the holy Quran. There is no doubt, the whole ummah is agreed on its status and authenticity.

Sahih Muslim: Imam Muslim bin Hajjaj Qushairi (d.875 A.C) completed this book. It has recognized the most authentic book next to sahih Bukhari. It is also granted the status of Sahih.

Sunan Abu Dawood: This is the collection of Imam Abu Dawood Sulaiman Ibn Ashiath Sajistani (d.275/889). Imam Ghazali says, "This only book is sufficient to a jurist".

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Sunan Nisai: Imam Abu Abdul Rahman Ahmad Ibn Shoaib Nisai (d.303/915) has compiled this book. According to some scholars its importance is greater than Bukhari and Muslim.

Jami Tirmidhi: Imam Abu Eesa Muhammad Ibn Eesa Tirmidhi (d.279/892) has compiled this book. Shaikh Abdul Haq Muhaddith Dehlivi has given it the status next to Bukhari and Muslim.

Sunnan Ibn Maja: Imam Abu Abdullah Muhammad Ibn Yazid Ibn Maja has compiled this book. It is at the bottom of Sahah-e -Sitta. The doctors of Hadith included this book in Sihah-e-Sitta at the end of fifth century.

Musnad Darimi: Mustadrak Hakim, Al-Sunnan al-Kubra. Sahih Ibn Haban , Sahih Ibn Khuzaima, Musnad Tayalisi, Musanaf Abdul Razzaq, Musanaf Ibn Abi Shaiba, Maujam Tabrani are the famous and authentic books of hadith. All these books contain the minutest details of the noble life of the Messenger from birth to death. These books also explain his noble character, his miracles and everything that is related to him. His birth ,his family, his childhood, truthfulness, livelihood , trade, marriage, children, speculation in the cave, prophethood, preaching, persecution , social boycott, isra and miraj, journey to Taif, pledge of Aqaba, migration to Madina, Ghazwat, miracles, character, his political, economic, religious, social, international activities, all these things are expressed in detail.

2.2.3: Biographies of the Messenger:

Next to the Quran and Hadith, Maghazi or Biography is the third primary source of Sirah. In the beginning Maghazi was limited only to details of the war or battles fought during the reign of the Messenger. Later on, the canvas of Maghazi became vast.

The companions and their students (Tabi'een) were too much interested to attain the knowledge of the Prophet's sayings and actions, for the sake of guidance in their daily life. They also sought guidance in the light of Prophet's noble life for legislation. A number of eminent and erudite personalities devoted their lives to study about the life story of the Prophet. They tried their best to know the minutest detail of his personality. They were keen to know about the campaigns and battles in which he participated. All that activities gave rise the knowledge of Maghazi and Sirah.

Duri states, "Interest in Maghazi or Sirah follows into two lines. First we have the approach of the traditionists. Among these were the first Maghazi writers. Here these developed a serious approach to historical writing in Madina, with a critical attitude to reporters and texts. Accounts were initially given in short traditions, and only later were longer reports made. Thus scholars judge Maghazi writers by the criteria of hadith criticism with regard to the isnad and texts. But gradually the idea emerged that historical traditions, which entail no judgment or verdict do not require the strict rules for traditions. The approach was to utilize

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maghazi literature. Yet the serious approach to the Maghazi, or the line of traditionists remained basic.[62]

The first Maghazi was written by Abban Ibn Uthman (20-100 A.H). Abban was son of Uthman, the third caliph of Islam. He himself participated in many campaigns, such as Jammal. He wrote the first book on maghazi of the Messenger. Guillaume says that we have the names of several first century worthies who had written notes and passed on their knowledge to the rising generation. The first of these was Abban, the son of Caliph Ulthman. He took part in the campaign of Talha and Zubayr against his father's slayers.[63] Abdul Malik appointed Abban the Governor of Medina (from 75A.H. to 83 A.H.).Ibn Sa'd states that Mughira Ibn Abdul Rahman has concluded a some Maghazies from Abban.[64] Yaqubi has quoted the Maghazi of Abban.[65] Abban was the very first person who had writen the very first book on Maghazi. His specialization in maghazi has been acknowledged.[66]

The second Maghazi was written by Urwah bin Zubir (23-94 A.H), the grand son of Abu Bakr, the successor of the Messenger. Muhammad Ibn Ishaq,Waqidi,Tabari,have quoted Maghazi of Urwah in their works. Urwah obtained the knowledge of Maghazi through his parental and maternal families especially from Ayesha, Mother of the faithful. Urwah was one of the seven jurists of Medina. He was also an eminent doctor of Hadith. He learnt many ahadith regarding Sirah from their primary sources through his father, mother, brother and aunt. Hisham b. Urwah and Imam Muhammad b. Muslim b. Shihab Zuhri has transmitted his traditions. Imam Dhabi says. "He was a great scholar of Sirah".[67]

Guillaume states that much of his material rest on the statements of his aunt Ayesha. He was a recognized authority on the early history of Islam and the Umayyad caliph Abdul Malik applied to him when he needed information on that subject. Again it is uncertain whether he wrote a book, but the many traditions that are handed down in his name by Ibn Ishaq and other writers justify the assertion that he was the founder of Islamic history.[68]

The oldest book of Sirah based upon Urwah's traditions which we have had now a days at present. Dr. Mustafa Azami,Professor at Riaz Univesity searched for the manuscript of Maghazi of Urwah.He found it, edited it and published it in 1981 from Riaz. Urdu translation of this book is also available.[69]

Shurahbil Ibn Sa'd (d.123 A.H): Little is known about his life. It is fact that he has written a book of Maghazi. He has written down the lists of the names of the emigrants and the

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[62] Duri, Prof., The Different Aspects of Islamic Culture, Vol.5, P.489
[63] Guillaume, The Life of Muhammad, P. XIV

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combatants at Badr and Uhad. [70] He has taken traditions from Abu Hurara Zaid b. Thabit and Abu Saeed Khudri. Ibn sa'd quoted his reports in Tabaqat.

Wahb b. Munabbih (34-110 A.H): Another famous person who wrote on Sirah and maghazi was a Yemenite, Wahb b. Munabbih. It is said that he was very interested in Judaeo-Christian scriptures and traditions. A Guillaume says that though much that was invented later was fathered on him, his K. al Mubtada lies behind the Muslim version of the lives of the Prophets and other biblical stories. Guillaume also states the statement of Haji Khalifa that he collected the Maghazi is now confirmed by the discovery of the fragment of the last work on papyri written in 228 A.H.[71] Wahb has related the incidents of second pledge of Aqaba, meeting of the Quraish in Dar un Nadwa, preparation for migration to Medina etc. He is quoted by Ibn Ishaq and Tabari and many others.

Asim b.Umar b. Qatada al Ansari (d.120 A.H.): He was born and brought at Medina. He was a scholar of Sirah and Maghazi. He was enlisted in authoritative writers of Sirah and Maghazi.[72] Caliph Umar b. Abdul Aziz ordered Asim to deliver the lectures on Sirah in the mosque of Damascus. He used to lecture on Sirah and maghazi during the golden reign of Umar. He often gave isnad but sometimes he did not.

Imam Ali Ibn Hussain Ibn Ali : He was the grand son of Ali , the fourth Caliph .He was an illustrious and prestigious writer of Sirah and maghazi. He has completed a book on maghazi. Al-Waqidi and Ibn Kathir both have quoted his maghazi in their works.

Abdullah Ibn Abu Bakr Ibn Muhammad Ibn Umar Ibn Hazm (d.130 A.H): He was one of the worth mentioning teacher of Ibn Ishaq. His father Abu Bakr Ibn Hazm was a judge at Medina .Caliph Umar bin Abdul Aziz ordered Qazi Abu Bakr to collect and write ahadith especially narrated by Amra d.Abdul Rahman. She had a special collection with Ayesha. After the group of Tabieen, three men paid special attention on Sirah and maghazi . They were Abdullah b. Abu Bakr Ibn Hazm, Asim b. Umar Ibn Qatada Ansari, Imam Muhammad bin Muslim Ibn Shihab Zuhri. These all are important informants of Ibn Ishaq. "Abdullha had tried to compile the events according to chronological order. He prepared the list of Ghazwat according to historical format that has been written by Ibn Isaq in his Sirah.[73] Ibn Ishaq, Waqidi, Ibn sa'd, Tabari have cited Abdullah's narrations in their writings.

Ibn Shihab Zuhri (51-124 A.H): Muhammad b. Muslim b.Obaidullah b. Abdullah b. Shihab al- Zuhri belonged to the Messenger's maternal clan Banu Zuhra. He was an epoch - making scholar. He earned his fame for his specialization in hadith and Sirah. "He was a Tabie and

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he had the honor for the meetings with Ibn Umar and Anas b. Malik. He was an eminent disciple of erudite scholars like Ali b. Hussain, Urwah b. Zubair and Saeed b. Musayyab."[74]

He had been listened the lectures of Saeed b. Mussayyab for ten years. Imam Zuhri had written a book on Sirah at the request of Khalid b. Abdullah al-Qasri. We do not find this book at present but we find its citations in later writings of Sirah. He had also compiled a collection of Hadith which contained one thousand pages. Guillaume states: Zuhri was the fore runner of the later traditionists in that he took extraordinary pains to interrogate people, young and old both sexes, who might possess knowledge of the past. More of his traditional lore survived in the notes of his lectures that his pupil wrote down quoting his authority for the traditions they record".[75] Imam Zuhri narrations of Sirah have come to us through his learned disciples, Ibn Isaq and Musa b.Uqba. Both were glittering stars on the heaven of Sirah. Ibn Ishaq ,Tabari and Ibn Syad al Nas have quoted a lot of Imam Zuhari's narrations.

Musa Ibn Uqba (55-141 A.H: He was a freed man of the family of Zubair b. Awam. He saw Ibn Umar at Makkah during pilgrimage in 86A.H. He was the student of Al Zuhri. He had written a book on Maghazi. Guillaume says that a fragment of his work has survived and was published by Sachau in 1904. He was cotemporary to Ibn Ishaq.Ibn ishaq never mentioned Musa. ImamMalik , Imam Shafi, and Imam Ahmad Ibn Hanbal have asserted that his book was the most important and trustworthy of all. Imam Malik says that learn Maghazi from Musa b. Uqba because he is a reliable man. Imam Ibn Hanbal says, "Learn Maghazi from Musa because he is the most competent and authoritative".[76] His nephew Ishmael b. Ibrahim b. Uqba has narrated Musa's Maghazi. Ibn Hajjar says that among the books of maghazi, Maghazi of Musa is the most authentic. Dayar Bakri, the author of Tarikh al Khumais has benefitted from Maghazi of Musa. Musa's Maghazi is quoted by Waqidi, Ibn sa'd, Tabari and Ibn Sayd al Nas. He has given the lists of companions who migrated to Abyssinia, participants of pledges of Aqaba, fought at Badr.

Ibn Ishaq: (d.151A.H.)

Muhammad b. Ishaq b. Yasaar is the most competent student of Imam Ibn Shihab. His book As-Sirah an Nabvia is the first book which we find at present as a complete book. It is very comprehensive and authentic book on Sirah. His father Ishaq was interested in Hadith. Ishaq was the student of Urwah b. Zubair .So, Ibn Ishaq gained the narration of Urwah through his father. Among the teachers of Ibn Ishaq; Ibn Shihab Zuhri, Abdullha b. Abu Bakr Ibn Hazm, Asim b. Umar Ibn Qatada were very prominent. Urwah got the knowledge of Maghazi through them. It is said that Ibn Isaq has written this book on the request of Caliph Abu Jaffar al-Mansoor Abbasi. Sirah Ibn Ishaq has three parts:

(i) Al-Mubtada: History before Islam, consists of creation of the Universe to the conditions of Makkah and the Quarish before the birth of Messenger. History of the Prophets from Adam

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(ii) Al Mab'ath: It begins with the noble birth of the Messenger. It consists of Makkan era of Sirah ,migration to Medina and the incidents prior to war at Badr.

(iii) Maghazi: From Ghazwa Badr to the death of the Messenger.

Ibn Ishaq used oral as well as written material during the compilation of his book. He has written the pact which was signed between the Messenger and other Medinan tribes.[77] He has also given the lists of participants of Badr , Uhad, Ahzab, Khaber, Muta and Taif campaigns.[78] Ibn Ishaq did not arrange the chain of transmitters in Mubtada but he arranged Isnad in Al Mabath and Maghazi. He has given some lists, letters, and documents without Isnad which were taken from those books that were available to him.[79]

Guillaume says "Al Bakkai a pupil of Ibn Ishaq made two copies of the whole book, one of which must have reached Ibn Hisham whose text abbreviated, annotated and sometimes altered, is the main source of our knowledge of the original work. A good deal more of it can be recovered from other sources".[80] Dar-al Kutab al-Ilmia, Beirut has published Sirah Ibn Ishaq 1st time in 2004. Muslims writes are of different opinions about Ibn Ishaq. When Hisham b. Urwah was informed that Ibn Ishaq reported narration from Fatima, he said, "The rascal tells a lie, when did he see my wife? On the other hand, ImamZuhari says, "The best informed man about Maghazi is Ibn Ishaq. Knowledge will remain in Medina as Ibn Ishaq lives. Imam Shafi says, "He who wants to study the Maghazi deeply must consult Ibn Ishaq".[81] Imam Bukhari says that Al -Zuhri used to get his knowledge of Maghazi from Ibn Ishaq. Ahmad b. Hanbal says that in Maghazi and such matters what Ibn Ishaq said could be written down, but in legal matters farther confirmation was necessary.

"Among the earliest authors of Sirah compilations, the most notable is Ibn Ishaq,whose Sirah of Muhammad (PBUH)is available in several recensions. The most famous of which is Ibn Hisham's".[82]

In short, Ibn Ishaq is authority on Sirah and Maghazi. It is the proof of his authority that his book is the pioneer among the books of Sirah which has been survived at present. All the books of Sirah and Maghazi that were written later on depend mostly on it.

Abdul Malik Ibn Hisham (d.213/828):

Ibn Hisham will live till the day of judgment for his renowned and of world fame book of Sirah Rasul Allah. Ibn Hisham got a copy of Ibn Ishaq's Sirah through his reliable and trustworthy pupil Al-Bakkai. Ibn Hisham abbreviated its text, annotated and sometimes

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attested some parts of it. It is the recension of Sirah Ibn Ishaq. What is left out by Ibn Hisham is preserved by others like Tabari, Azraqi etc.[83]

Ibn Hisham was expert of different branches of knowledge especially in genealogy and grammar. Ibn Hisham has also made analytical and critical study of the poetry included in Sirah of Ibn Ishaq. Ibn Hisham has preserved completely Sirah Ibn Ishaq in his recension (Sirah Ibn Hisham).

Muhammad b. Umar Al-Waqidi (130-207A.H.)

Muhammad b. Umar Al-Waqidi is a famous scholar of the second century of Muslim Era. Al-Waqidi was born in the year 130 A. H. at Medina. He had learnt Seerah and Maghazi from erudite teachers as Imam Malik b. Anas, Sufyan Thauri, Abu Masher. The list of his pupils includes a number of celebrated luminaries of his time as Muhammad b. Sa'ad, Abu Hassan Al-Ziyadi, Imam Shafi'I, Abu Ubaid al Qasim b. Sallam etc.

Waqidi was expert in different disciplines of learning like Tafsir, Hadith, Jurisprudence, genealogy and History etc. he acquired the greatest reputation in history. Abdul Aziz Duri says, "Waqidi is more particular in respect of Isnad than Ibn Ishaq. He was more critical and scientific in his investigation of facts and details.[84] According to Margoliouth, he is also an authority on traditions and jurisprudence as well as on history.[85]

European scholars have praised Waqidi for special attention to chronology. [86] According to Ibn Nadeem, Waqidi is a shi'ite of the modern shool.[87] He further says that Waqidi considered the practice of Taqiyya to be lawful.[88]

There are two schools of thought about the veracity of Al-Waqidi. While some acknowledged him as an authority in the field of Hadith and History, among them are Yaqub b. Shaiba, Masab al Zubairi and Abu Ubaid al Qasim etc. One the other hand, many scholars do not accept him as an authority in Hadith. They are Imam Bukhari, Imam Nisai, Imam Shafi'i and Imam Daraqutni.

"He is unanimously repudiated as an unsound and untrustworthy authority and as having tempered with or fabricated Hadith for his purpose.[89]

Kitab al-Maghazi, as it appears from its title, deals with the campaigns of the Messenger, and it throws no light on the Prophet's Makkan life and his migration from Makkah to Medina.

[83] Guillaume, Op. Cit., P. XVII
[84] Kitab al Tabaqat, Pp.30-31
[85] Margoliouth, Lectures on Arabic Historians, P.92

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It is remarkable to note that he has given the minutest details of the major battles of the Messenger. He has also quoted the verses of the Holy Quran in connection to these battles.

We conclude that the authenticity and veracity of Waqidi as a historian cannot be called in question.

Muhammad b. Sa'd (168-230 A.H.)

Ibn Khallikan gives us the following information about Ibn Sa'd:

"Abu Abdullah Muhammad b. Saad b. Mani Al-Zuhri, Katib al Waqidi, was a man of highest talents, merit and eminence. He lived for some time with al-Waqidi as a secretary, and for this reason he became known by the appellation of Katib al Waqidi. Amongest the teachers under whom he studied was Sufyan b.Uyaina, traditional information was delivered on his own authority by Abu Bakr b.Abid Dunya, and Abu Muhammad al Harith b. Abi Usama al Tamimi. He composed an excellent work, in fifteen volumes, on the different classes of the companions of the Prophet, and of the Tabi'is; it contains also on history of the caliphs brought down to his own times. He left also a smaller Tabaqt. His character as a veracious and trustworthy historian and traditionist is universally admitted. It is said that the complete collection of al-Waqidi's works remained in the possession of four persons, the first of whom was his secretary, Muhammad b. Saad. This distinguished writer displayed great acquirements in Hadith, history and law. Khatib Abu Bakr Baghdadi speaks of him in these terms: "We consider Muhammad b. Saad as a man of unimpeachable integrity, and the traditions which he delivered are a proof of his veracity".[90] For in the greater part of the information handed down by him, we find him discussing it, passage by passage; He was a mawla to al-Hussain b. Abdullah b. Al-Abbas b. Abd al-Muttalib. He died at Baghdad on Sunday in 230 A.H. at the age of sixty two years, and was interred in the cemetery outside the Syrian gate. May God bless him.[91]

According to Hitti: "From the pen of Ibn Sa'd, who died in Baghdad in 845 and is known as the secretary of al-Waqidi, we have the first great book of classified biographies containing sketches of the lives of the Prophet, the companions and their successors down to his own time"[92]

Imam Shafi'i says, "Muhammad b. Umar al-Waqidi was not reliable but his notable student Ibn Sa'd, wrote an authentic and comprehensive book on Seerah of the Messenger and his companions. Ibn Sa'd is worth quoting and an authority on Seerah".[93] Khatib Baghdadi says, "He was a learned man, gifted and wise. He wrote a voluminous book on Tabaqat of the companions and their successors right up to his time. And he excelled in that".[94]

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The name of his book is Tabaqat. It contains twelve volumes. First two volumes contain information relating seerah. The remaining ten volumes devoted to the lives and times of the companions and their successors. He gives more complete reports and paid special attention to Isnad. He is a trustworthy biographer and a competent authority on seerah. He has also discussed very scholarly, Dalail and Shamail of the Messenger in very detail. His competency and authenticity is unanimously accepted by Ummah.

Besides Ibn Al-Nadim, other eminent scholars such as Ibn Hajar, Khatib Baghdadi, and Ibn Khallikan and Sakhawi have declared him to be trustworthy. The weakness in the authenticity of his teacher, al-Waqidi, has not affected by trustworthiness of his monumental work.[95]

Muhammad b. Jarir Al-Tabari (224-320 A.H.)

Abu Jafar Muhammad b. Jarir al Tabari was born in 224 A. H. at Tabaristan. He was an extraordinary intelligent. He has shown the greatest zeal and zest for learning. He had learnt the Holy Quran by heart at the tender age of seven. Tabari earned his name and fame by writing an accurate history 'Tarikh al Umam wal Muluk', as well as by writing a renowned commentary on Quran 'Jami al Bayan fi Tafsir al Quran'.[96] These both are encyclopaedic works on history and commentary. He gives the full details of the Prophet's life in Vol. and his work mostly based on Ibn Ishaq.

Ibn Jarir al Tabari was consensually, the greatest historian of the Abbasid era, whose monumental universal history comprising the history of ancient nations, biblical peoples and prophets, ancient Iranian history and above all the history of Islam from its dawn down to year 915 C.E. A teram of erudite orientalists led by the Dutch scholar M.J.de Goeje, has been published this book in fifteen volumes between 1879 to 1901 from Leiden. His commentary became a standard work upon which later Koranic Commentators drew. His history, the first complete one in the Arabic tongue, like was served as a source for later historians. Like most Muslim historians, Al Tabari arranges the events chronologically, tabulating them under the successive years of the Hijrah.[97] Tabari has used an analytical method in his history. He has also arranged the events in chronological order. Events after Hijrah have been described under each year.

Prof. Gibbs says, "The excellence of Tabari is his authority and comprehensiveness which marked the close of an epoch. No later compiler ever set himself to collect and investigate afresh the materials for the early history of Islam, but either abstracted them from Al-Tabari or else began where Tabari left off.[98]

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"It is one of the achievements of Islam and the living miracle of the Quran that the Arabic language became the lingua franca of the entire Muslim world and so many non-Arab Muslim scholars produced their master pieces in the Arabic language"[99]

Tabari was a Persian but all of his works are in Arabic. Tabari visited various centers of learning in quest of Knowledge throughout the Islamic kingdom, such as Ray, Basra, Syria, Egypt and Baghdad.[100] The fame of Imam Ahmad b. Hanbal finally attracted him to Baghdad, but unfortunately the Imam died before the young Tabari arrived there. But he made Baghdad, the capital of Abbasid Kingdom, his home and devoted himself to learning by heart and soul. Apart from his specialization in history, Quranic exegesis and jurisprudence, he showed great interest in poetry, ethics, grammar, mathematics and medicine.

Tabari occupies a unique position not only among the Muslim historians and scholars of great repute as well as among the most prominent historians of the whole world. According to Margoliouth, "Probably we are to regard Tabari as performing for history a task similar to what Bukhari and Muslim did for Tradition. The selection of really historical matter out of the quantity of material presented by the works of Madaini and others, followed by the difficult and to some extent dangerous task of bringing the record up to his own time".[101]

At the end I quote Allama Shibli, who says about its authenticity, "All the reliable and explanatory history books have borrowed from his book and are its summarized versions. These history books are; Ibn al-Kathir, Ibn Khaldun, Abu-al-Fida, etc."[102]

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2.3: Cultural Geography of Makkah before Islam:

2.3.1: Arab:

There are the two main modicums about the nomenclature of the Arab. The linguists are of opine the Arab means eloquence and articulacy in expression and utterance. The Arabs contemplated themselves superior to the other world and all other people and nations inferior to them. So they considered themselves the Arabs and everyone else the Ajams. Arab or Arabah also means desert. Most of the Arabia consists of barren desert. So the people called it as Arab. "Of all the factors which have shaped the history of the Arabian Peninsula, geography has been the most decisive. Most of the Arabia is the victim of natura maligna".[1]

Arabia is the largest peninsula on the globe. It is situated in south-west of Asia. The Arabs called their homeland "Jazirat ul Arab", the Island of the Arabs. Although, it is not an Island as it is surrounded by water on three sides and by soil on its fourth side. It is surrounded by the Red Sea to the West, by the Persian Gulf (Arabian Gulf) to the East, the Arabian Sea (an extention of Indian Ocean) in the South and by Syria (Syria and Palestine) and Iraq in the North. "It contains an area of 1027000 square miles". [2]

If we have a glance at the map of the world, it is crystal clear that Arabia is situated in the heart of the world before the discoveries of America and Australia. The geographical position of Arabia has made it strategically most important and it became the centre of commerce and trade.

2.3.2: The Land:

The Peninsula has been diveded into five regions by the Muslim geographers.

(i) Hijaz: Hijaz is the centre of Arabia. Three worth mentioning cities of Hijaz are Makkah, Madina and Taif. Hijaz extends from al-Aqabah to Yemen. It is the cradle of Islam. "The Hijaz, (barrier): The term was originally applied only to the mountain range separating the coastal plane from the Plateau of Najd." [3]

(ii) Tihamah: It is a plateau lies inside the inner range. "Tihamah, a Semitic word meaning

[1] Cambridge History of Islam, P.3

[2] Hitti, History of the Arabs, P.14

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'lowland' and applied to the undulating plains and slopes of the Red Sea Coast". [4]

(iii) Yemen: San'a is its central city. It is situated in the south of Hijaz. It lies in the South-West corner of Arabia.

(iv) Najd: In this modern age, Al-Riyadh, the capital of KSA is an important city in this region. In the East, it extendes from the deserts of Bahrain to mountains of Hijaz in the West.

(v) Yamamah: It is situated between Yemen and Najd. It is also known as Aruz.

According to Hitti, "Of the desert land three variaties may be distinguished:

(1) The great **Nufud**, a tract of white and reddish sand blown into high banks or dunes and covering a vast area in North Arabia.

(2) **Al-Dahna,** a surface of red sand, extend from great Nufud in the North to Al-Rab Al-Khali in the South, describing a great arc to the South-East and stretching a distance of over six hundred miles.

(3) **Al-Harrah,** a surface of corrugated and fissured lavas over lying sandstone. Volcanic tracts of this type abound extend North as for as Eastern Hawran".[5]

2.3.3: The People:

"Arabian nation is the noblest of all nations. In the purity of his blood, his eloquence and poetry, his sword and horse and above all in his noble ancestry, the Arabian takes infinite pride". [6]

The Arabs have been categorised into three main groups accrding to their genealogy.

1. Arab Baidah (Perishing Arabs): The ancient tribes of Arabia like Ad, Thamud, Jadis, Tasam and Emlaq etc. are called Arab Baidah. These tribes were extincted from the surface of the Earth.

2. Arab Aribah (Pure Arabs): These tribes are descendants of Yarub Ibn Yashjab ibn Qahtan. Collectively these tribes are known as Banu Qahtan. They settled in Yemen. Among them Banu Azd, Lakhm, Judham, Tai, Kinda, Mazhij, Taghlib, Ghassan, Khuzah, Kalb, Namir, Khazraj and Aws are worth mentioning.

3. Arab Mustaraba (Arabicized Arabs): These Arabs are originated from the Progeny of Ishmael ibn Abraham (PBUH) from a town called 'Ur' near Kufa in the west bank of the Euphrates in

[4] Ibid, P.16

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Iraq. They settled in Hijaz. They are also called as Banu Adnan. Among them Huzayl, Kinanah, Asad, Tamim, Quraish, Ghatafan, Sulaym, Hawazin are noted tribes. "The national tradition of the Arabs divides the Arabian people into two main stems, the northern and the southern". [7]

We can also divide the Arabs in another kind of division, the Nomads and the Urban. The Urbans were well established and civilized. Agriculture, trade and craftsmanship were their major occupations. On the other hand, the Nomads used to roam in the desert. They lived on flocks and herds. To raid and plunder was in their blood.

2.3.4: Political Life:

Politically, the Arabs had established a government in Yemen. The Arabs (Ghassanids) who settled on the borders of Syria set up a buffer state under the suzerainty of the Byzantines. Similarly, the Arabs (Lakhmids) who lived near the borders of Persia were under the influence and control of Sasanids. The Arabs set up kingdoms as the Nabateans[8], Palmyra[9], Ghassanids[10] of Syria and Arabian State of Hira[11] in northern Arabia. In southern Arabia they established the states such as the Minaean[12], the Sabaean[13] amd the Himyarites.[14] But the Arabs, who lived in central Arabia were absolutely free from any kind of foreign interference or influence.

In maximum part of the Arabia, there was a tribal system. Tribal head was called Sheikh who was elected by the senior members of the tribe. The chief was the wisest and strongest among the tribe. The tribes used to fight with one another for many years i.e.,Fijar, Basus, Dahas-o-

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[7] Lewis, Bernard, The Arabs in the History, P.18

[8] Hitti, The Near East in History, P.146

[9] Ibid, P.146

[10] Al-Masudi, Tarikh, Vol. 1, P.299

[11] Ibid, Vol. 1, P. 293

[12] Muhammad Rabe Nadwi, Jughrafiah Jazritul Arab, Vol. 1, P.82

[13] Seuharvi, Hifzur Rahman, Qasas-ul-Quran. Vol. 3, P .97 , Nadvi, Syed Sulaiman, Tarikh Ard-ul-Quran, Vol. 2, Pp .233-272

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Ghabra and Bu'ath are famous wars in ancient history of the Arabs. These wars were called 'Ayyam ul Arab'. These wars were fought over cattle, pasture-lands or springs. A maxim among the Arabs was very common "Stand by your brother, be he the oppressor or the oppressed", to which they strictly stick fast .

2.3.5: Social Life:

The Arabs of pre-Islamic era were enjoying both the social mirits and demirits as well. Drinking, gambling and usury were very dear to them. They burried their daughters alive at the time of ther birth. The marriages were unlimited. They used to marriage to their stepmothers. How was this abnoxious and shameful custom? They were very fond of raiding and plundering other tribes. Salavery was common in the Arab society. The conditions of the slaves were very worse and miserable.

Many writers have highlighted their evil-doings that put curtain over their virtues. The Arabs possessed many virtues of highest civilized societis of the modern age. The Arabs were brave, hospitable and eloquent. "The Arab was prompt to succour, ready to give shelter and protection even to his worst enemy. The hospitality of the Arab is a proverb".[15]

"The Arab was thus a born democrat, individualistic and freedom loving, practical minded and realist, active and straight thinking. The fundamental virtues of an Arab, consisting of courage, loyalty and generosity were derived from the concept of murauwah".[16]

The Arabs were brave, undaunted, and freedom fighters. They were hospitable, facile and men of their words.

2.3.6: Religious Life:

Arabia, before the advent of Islam consisted of many religions. Idolatry, christianity, Judaism, Majoosiat and Hunafa.

(i)Idolatry: Most of the Arabs were Idolators. The Quran describe their belief in idols in these words:

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ [17]

[15] Lane-Poole, Stanley, The Speeches & Table Talks of The Prophet Muhammad, P.7

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زُلْفَى

And those who choose protecting friends beside Him (say): We worship them only that they may bring us near unto Allah.

أَفَرَءَيْتُمُ اللَّتَ وَالْعُزَّى وَمَنَوٰةَ الثَّالِثَةَ الْأُخْرَى أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَى [18]

Have ye thought upon Al-Lat and Al-'Uzza, And Manat, the third, the other? Are yours the males and His the females?

Banu Khuzah ruled over Makkah approximately 300 to 500 years. Amr ibn Lahayy al Khuza'i drove Banu Jurham out of Makkah. He became appropriately the custodian of the Kabah. During his journey to Syria, he observed that the Syrians worshipped idols. He brought an idol Hubal to Makkah and set it up in the Kabah. Amr ibn Lahayy was the first man who became idolater in Makkah. Ibn Kathir says, " He ordered the people to worship Hubal".[19]
Different tribes had their own idols:

Name of Idol	Worshipper Tribes	Location
Uzza	Quraish and Kinanah	Nakhla (Makkah)
Manat	Ghassan, Khizraj, Aws	Qadeed (Yathrib)
Laat	Thaqeef	Taif
Wadd	Kalb	Dowmat ul Jandal
Swwa	Huzayl	Rihat
Yaghuth	Mazhij	Yemen

Nasr, Ya'ooq and Wabran were also worshipped in the tribes of Himyar, Hamdan and Tamim respectively. The Quran has mentioned these idols in these words:

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا ۚ وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا [20]

And they have said: Forsake not your gods. Forsake not Wadd, nor Suwa', nor Yaghuth and Ya'uq and Nasr.

[18] An-Najm, 53:19-21

[19] Ibn Kathir, As-Seerah An-Nabwia, P.29

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"Manat was goddess of fate, Al-Uzza, the Arabian Venus, was the chief deity of the Quraish tribe and Allat was a mother-goddess figure akin the Babylonian Ishtar".[21]

Yaqoot Hamawi has stated in Muajjam al Buldan that idolatry gained currency among the Arabs when the surrounding Arab tribes returned home after performing Hajj and carried with them the stones of the Haram. At home, they worshipped them as images of the Kabah.[22]

(ii) Majoosiat: Majoosiat was another religion established among the Arabs. The tribe of the Himyar (Yemen) worshipped the Sun. The Kinanah worshipped the Moon. Banu Asad, Banu Lakhm and Juzam were worshippers of Mercury and and Jupiter respectively. Aqra bin Habis was a Majoosi. Banu Tamim became Majoosi.

(iii) Judaism: Judaism also penetrated into the Peninsula. The Jews settled in Yathrib, Khayber, Fadak and Tayma. Torah was their revealed book. Dhu Nuwas, the king of Yemen had accepted Judaism. He tried his best to convert his masses into Judaism. The tribes of Kindah, Kinanah, Banu Harith ibn Ka'ab and Himyar were Jews.

(iv)Christianity: The tribes of Ghassan and Mundhir had converted to Christianity. Banu Asad Ibn Abdul Uzza, Banu Taghlib, Banu Imra ul Qays of Tamim were impressed by Christianity and adopted this faith.[23] The people in Najran had also accepted Christianity. Christianity had its roots even in Makkah and some people were converted to Christianity like Waraqa ibn Noufal and Adi ibn Hatim. Injil was their sacred book.

(v)The Hunafa: Some people in Arabia were dissatisfied with these religions. They were real followers of Abraham's Faith. They were named Hunafa after the religion of Abraham as Quran says:

فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ، وَمَا كَانَ مِنَ الْمُشْرِكِينَ [24]

So follow the religion of Abraham, the upright. He was not of the idolaters.

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا ، وَمَا كَانَ مِنَ الْمُشْرِكِينَ [25]

Abraham was not a Jew, nor yet a Christian; but he was an upright man who had surrendered (to Allah), and

[21] Daniel Brown, A New Introduction to Islam, P. 15

[22] Shibli Noumani, Seerat un Nabi, Vol. 1, P .112

[23] Ibn Qutaybah, Al-Ma'arif, P. 621

[24] Aal-Imran, 3 : 95

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he was not of the idolaters.

Qus bin Sa'idah, Zayd bin Amr bin Nufayl, Ummaiyah bin AbiSalt, Nabighah, Dhubyani. Zuhayr bin Abu Salma, Ka'ab bin Lu'ay bin Ghalib, Khalid bin Sinan were some examples of Hunafa.[26] They all were the researchers of true monotheism.

Makkah:

The seventh century city of Makkah allegedly had three features which rendered it suitable as the birth place for a new religion and civilization; an important religious shrine, the Kabah;an annual pilgramage connected with the shrine; and a tribal ruling elite, the Quraish, who adroity leveraged control over shrine and pilgrimage to political and economic advantage."[27]
Al-Hijaz, the barren and arid desert makes central Arabia. Hijaz like a barrier is standing between Najd and Tihamah. There were three major cities i.e., Makkah, Madinah and Ta'if lied in Hijaz. It is situated 48 miles from the Red Sea in a barren valley. " The name Makkah, the Macoraba of Ptolemy comes from Sabaean Makuraba, meaning sanctuary, which indicates that it owes its foundation to some religious centre long before Muhammad (PBUH)was born".[28]

R.V.C.Bodley says, "When Hagar was expelled from the tents of Abraham through the instigation of Sarah, decided to die. Wandering over the desert, she had reached the stony valley of Mecca. Her provisions had given out, her gourd was empty. Frenziedly she ran to and fro looking for water. Then, nearly dead from thirst, she flung herself on the parched ground and pushed her baby under a thorny acacia. "Let me not see the death of my child!" she cried, as she covered her head with her mantle. But before what seemed inevitable happened, and angel appeared and showed Hagar that she was with in walking distance of a well, which saved her and Ismael's lives. It was probably this very water which brought Mecca into being."[29]

The ancient and original name of Makka was Bakkah, the Holy Quran says:

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[26] Ibn Kathir, Al-Bidayah Wan Nihayah. Vol. 2, Pp.230-66

[27] Brown, Daniel, A New Introduction to Islam, P.16

[28] Hitti, Op. Cit., P.103

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إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ [30]

Lo! the first Sanctuary appointed for mankind was that at Mecca, a blessed place, a guidance to the peoples.

[31] وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ

And He it is Who hath withheld men's hands from you, and hath withheld your hands from them, in the valley of Mecca, after He had made you victors over them.

In Old Testament, Psalm says: "As they pass through the dry Bakkah Valley, it becomes a place of springs; the autumn rain fills it with pools. They grow stronger as they go". [32]

The word Bakkah is the previous name of Makkah, the sacred city. " The Roman historian Sallust has mentioned the Ka'bah saying that , of all the places of worship it is the most ancient and venerable."

"The central position of Makkah (39° 54' E, 21° 21' N) in the old continents (Navel of the Earth) could be more appropriate for the headquarters of a universal movement. Makkah deprived of all culture, was thus sheltered against covetous plunderers and ambitious conquerors. Commerce and caravan which were the only means of subsistence could safely bring some wealth to it. In it was to be found a sanctuary traditionally known to have been built by Adam himself after his arrival on the earth as vicegerent of God and reconstructed by Abraham whose pan-Arabic sanctity has not ceased increasing in the whole of pre-Islamic antiquity."[33]

Ishmael and Hagar were first inhabitants of this town. After Ishmael, Banu Jurham settled in Makkah. Ishmael married to the daughter of the chief of Jurham. Later on, Banu Khuza drove Jurham out of the city. They became the costodian of the Ka'bah. Qusayy Ibn Kilab descendant of Adnan, who is from the progeny of Ishmael, became the ruler of Makkah after turning Khuza out of Makkah. Qusayy united all the clans of the Quraish and settled them around the Ka'bah.[34]

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[30] Aal-'Imran, 3:96

[31] Al-Fath, 48:24

[32] Psalm, 84: 6-7

[33] Dr. Hameed Ullah. The Life and Work of the Prophet of Islam, P.20

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He also built Dar-ul-Nadwah. Different matters of dispute were discussed and settled there.[35] Qusayy also supplied water and food to the pilgrims.

After Qusayy, Hashim was a prominent chief among the Quraishites. Hashim was great grandfather of the Messenger. He organized the merchandise of the Quraish to Yemen in the South and to Syria in the North. The Holy Quran also quotes these privileges.

[36] لِإِيلَافِ قُرَيْشٍ إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ فَلْيَعْبُدُوا رَبَّ هَٰذَا الْبَيْتِ
الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ

For the taming of Qureysh. For their taming (We cause) the caravans to set forth in winter and summer. So let them worship the Lord of this House, Who hath fed them against hunger and hath made them safe from fear.

After Hashim, his son Abdul Mattalib became the chief of the Quraish. He dug the well of Zam Zam. He went to negotiate Abraha.

"At the time of Muhammad, the Quraish were the most illustrious Tribe, they were possessed of Makkah, the metropolis of Arabia deserta, which the Arabians call the Mother of their cities and inhabited in the centre of Arabia and which is more, had the keeping and were Edily or a kind of Priests of Caba, as it is diversely called, which was a Temple universally reverenced by the Arabians and the chief place of their devotion." [37]

As Makkah was metropolis, different clans of the Quraish enjoyed different kinds of privileges.

1. **Nadwah:** Chairmanship of all convocations — Banu Asad — Yazid b. Zam'ah
2. **Qiyadah**: Leadership of the army expeditious — Bani Makhzum
3. **Liwa:** to raise the banner or flag during the war. — Bani Umaiyah — Abu Sufyan
4. **Rifadah:** To provide food to the pilgrims — Bani Hashim
5. **Siqayah:** To provide water to the pilgrims — Bani Hashim — Abbas b. Abdul Muttalib
6. **Hijabah:** Maintenance of the Ka'bah
7. **Casting the lots** for the idols was allocated to — Bani Jumah. — Safwan b. Ummayah
8. **Noting of offers and sacrifices** — Bani Sahm. — Harith b. Qays
9. **Foreign mediators** — Bani Adi — Umar b. Khattab

[35] Ibid, P.70

[36] Quraish, 106: 1-4

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10. Organization of blood-money	Bani Taym	Abu Bakr b.Abi Qehafah

Arab legends suggest that the first Ka'bah dates back to Adam. This one was destroyed by the deluge, and another was rebuilt by Abraham and Ishmael. After that it fell into the hands of idolaters who built other editions until Muhammad (PBUH)came and restored its ancient dedication to one God".[38]

The Makkan were Idolaters. They placed 360 totems (Idols) in the precinct of the holy Ka'bah. They were unlearned. Only seventeen persons knew how to read or write. They possessed all the qualities of other Arabs. They enjoyed much esteem among other tribes being the custodians of Ka'bah.

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2.4: FROM PROPHET'S NOBLE BIRTH TO REVELATION

2.4.1 His Ancestry: The Messenger's genealogical tree is as under:

Muhammad Ibn Abdullah Ibn Abdul-Mutalib Ibn Hashim Ibn Abd-Manaf Ibn Qussaiy Ibn Kilab Ibn Murrah Ibn Ka'b Ibn Lu'ay Ibn Ghalib Ibn Fihr Ibn Malik Ibn Nadr Ibn Kinanah Ibn Khuzamah Ibn Mudrikh Ibn Ilyas Ibn Mudr Ibn Nizar Ibn Ma'd Ibn Adnan[1]. According to authentic sources, it is agreed that Adnan is the descendant of Abraham through Ishmael.

In the circumstances when the dark clouds of ignorance and barbarism were prevailed all over the world. The Arabian Peninsula was badly engulfed by these vices. "The doctrine of monotheism had lost its practical significance and gravity both for the Judaism and the Christianity, while the Arabs were completely engulfed in idolatry and superstitions".[2] Allah has showered his blessings upon the mankind. The dawn of learning and wisdom, spirituality and blessing was risen on the horizon of Arabia.

A rose was bloomed in the blessed home of Abdul Mutalib during the spring of 571 A.D. Whose sweet fragrance spread not only all over the world but all over the universe. It was Muhammad, the most revered personality and the crown of humanity.

He was born in the clan of Banu Hashim of the Quraish tribe. The Quraishites were descendant of Ishmael, son of Abraham, Father of the Prophets. He was born on Monday; on the Ninth of Rabi-ul- Awwal in the year of Elephant. It was dated April 20, 571 A.D. But according to the orientalists the year of Elephant was 570 A.D.

His father Abdullah, the most handsome and beloved son of Abdul Mutalib, the chief of the Quraish was passed away before his noble birth. He was died during a commercial tour to Palestine and Syria at Yathrib. His kind mother Aminah was daughter of Wahab of Zuhra clan. She was the most noblest lady among the Quraish.

Muhammad (PBUH) was born circumcised. He was washed and stamped by the seal of Prophethood on the back between the shoulders. According to the custom of Arabia, after seven

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days of his birth, his head was shaved. And gold equivalent to the weight of his hair was distributed to the poor by his grandfather.

A grand feast was arranged by Abdul Mutalib. He invited the chiefs of the different clans to feast. He took his grandson into the Kabbah. The child was named Muhammad (PBUH) by Abdul Mutalib, while his affectionate mother gave him name as Ahmad. "Both names were derived from the Arabic root hamd "to praise". Aminah was inspired to name her kid Ahmad even while he was in his womb".[3]

2.4.2 Nursing:

Muhammad (PBUH) was first of all breast fed by his kind hearted (lovey-dovey) mother only for three days. The first nurse who suckled him after his mother was 'Thuwaybah', the freed slave girl of Abu Lahab. She breast fed him with his son Masrooh for a few days. At the same time, she suckled Hamzah and Abu Salamah Makhzumi. The "Prophet retained a deep sense of kinship and always looks upon her family with profound respect and gratitude".[4]

In those days, it was custom in Arabia that the babes of well to do families were sent into the desert to bedouin wet nurses. This custom was due to grow the babies in fresh and healthy atmosphere and in order to learn pure Arabic dialect. "This custom is still practiced today among Makkan aristocracy."[5]

A few days after his birth some nurses of Bani Sa'd of Hawazim tribe came to Mecca in search of newly born babies to feed them their breast. Muhammad (PBUH) was enterested to Haleema Sadia. She took him to her home in the desert. There he lived for two years. Shima a good natured girl of Haleema used to look after Muhammad (PBUH) passionately. Haleema remarks, "He did justice right from the beginning. He sucked milk only from one side leaving other for his foster brother Abdullah. Everyone was struck with the innocence and charm of his personality."[6]

The lad grew up to be very healthy and strong in the fresh air and open atmosphere of the desert. He also learnt the pure dialect of Arabic of the desert. Abu Bakar once inquired, "O Messenger

[3] Ibn Sa'd, Tabaqat, Vol.1 P.49 ; Bayhaqi, Dala'il, Vol.1, Pp.111-112

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of Allah: You are very eloquent in your expression." The Messenger of Allah replied: "I was born in a family of the Quraish and sucked by a lady of Banu Sa'd".[7]

After two years, Haleema accompanied Muhammad (PBUH) to Makkah to return him to his mother. But at the same time Mecca was fallen prey to an epidemic. Therefore, the lad was taken back with Haleema to the desert. There he stayed for two years more. Muhammad (PBUH) has great affection and honour for his foster mother and her family.

2.4.3 Opening of the chest:

Muhammad (PBUH) was four years old when an incident of opening the chest was happened.[8] He was herding the sheep with his foster brother behind the tents of Haleema. Two angels Gabriel and Machaiel in white dress came on the spot. They opened his chest, washed with Zam-Zam, filled with faith and wisdom and stitched it. Imam Muslim has mentioned this event of the opening of the chest reported by Anas.[9] Incident of opening of the chest took place twice. Bukhari, Muslim, Ahmad, Hakim, Tirmidhi have reported that this incident happened at the time of miraculous night journey to Jerusalem and heavens.[10] Dhahabi is also of opinion that opening of the chest happened only twice, once when he was a child and twice, before Isra and Miraj.

Ibn Hajr in his commentary on this hadith said that this narration has come down to us through a number of reliable and authentic sources.[11] So there has to be some substance to it. He further says, such matters cannot be explained in rational terms. These are Allah's actions. He has power over everything. The rational of this incident is that Allah wants to save his prophet from any kind of error or flaw. And this was spiritual as well as physical purification.

This topic will be discussed in chapter No. 5 in detail.

After this incident Halima hurried to hand over Muhammad (PBUH) to his kind mother. She also told this incident to her in detail. The innocent and lovely Muhammad (PBUH) enjoyed the sweet company of her beloved mother only for two years.

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[7] Ibid, Vol.1, P.109

[8] Ibn Sa'd, Op. Cit., Vol.1, P.122

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At the age of six Muhammad (PBUH) with his affectionate mother set out for Yathrib to see relatives and the grave of his deceased father. They stayed there for about a month. Muhammad (PBUH) also learnt swimming in a pond at Yathrib. On their way back to Mecca, Aminah fell ill and passed away at Abwa[12] leaving Muhammad (PBUH) fatherless as well as motherless. Umme- Aiman took him to Mecca. The Quran refers to Muhammad (PBUH) being an orphan:

الم يجدك يتيما فاوى [13]

Did He not find thee an orphan and protect (thee) ?

Now Muhammad (PBUH) became under the guardian ship of his grandfather Abdul Mutalib, the chief of the Quraish. He was more passionate with Muhammad (PBUH) than his own sons. Abdul Mutalib breathed his last, when Muhammad (PBUH) was eight years old. "The young boy followed the bier of his beloved grandfather with a heavy and tearful eyes."[14] After his death, Abu Talib who was full brother of his father took him under his custody. He loved Muhammad (PBUH) more than his own children. "Abu Talib remained for forty years cherishing his nephew and extending all possible protection and support to him".[15]

At that time, Abu Talib was passing trough financial crises. So, the Prophet (Muhammad) used to tend sheep and goats in the pastures of Makkah to help his uncle.[16] He remained in the desert till dawn to dusk. In the silent desert during tending sheep, he frequently used to fix his eyesight into the great vistas of the horizon to explore the secrets of nature.

"Hard work at such a tender age created a strong caliber and developed his intellect too. It later enabled him to bear the burden of Prophet hood. When he took sheep and cattle for grazing, he used to be thoroughly engrossed in meditation and deep thoughts. The desert is a place par excellence for such training."[17]

Bahira, The Monk:

It is said that when Muhammad (PBUH) was twelve years old, he went along with his favourite uncle Abu Talib on a business tour to Syria. When the caravan reached Bosra, a Monk called

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[12] Ibn-Saad, Tabaqat, Vol.1, P:49
[13] Ad-Duha, 93:6
[14] Siddiqui, Abdul Hameed, Op. Cit., P.45

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Bahira, whose real name was Jarjees welcomed them in the vicinity of his temple. He invited them to a grand feast. He at once recognized Muhammad (PBUH) as the "Awaited Prophet". He held the prophets hand and said, "This (Muhammad) is the master of the world. He has been sent by Allah as a mercy to the worlds." Abu Talib asked, "How do you know that?" He replied, "When you appeared from the direction of Aqabah, every stone and rock went into prostration. They never prostrate except to a prophet. I also know him by the seal of prophet hood, which is below cartilage of his left shoulder like an apple. We have found mention about 'Awaited Prophet' in our holy scriptures." He advised Abu Talib to return Mecca, take intense care of his nephew and protect him from the Jews.[18]

Shibli says: "However, this not an authentic tradition as the narrators are not properly accounted for."[19] This event has been discussed in detail in chapter No.4.

Harb-e-Fijar and Hilful Fuzul:

Before the advent of Islam, the Arabs used to fight continuously over small affairs for generations. Muhammad (PBUH) was about fifteen years old,[20] when a sacrilegious war broke out at the fair of Ukaz between the Quraish and Bani Qinanah on the one side and the Qays Aylan on the other. According to Ibn Ishaq, "The Prophet was twenty years old when the war took place".[21] It is possible to say that at starting of war he was about fifteen years but at the end of the war, he was twenty years old.

Karen says, "When Muhammad (PBUH) began to preach the word in Mecca, the whole of Arabia was in a state of disunity. Each of the numerous Bedouin tribes of the peninsula was a law unto itself and in a state of constant warfare with other tribal groups."[22]

The war was so called (*Fijar*) because it was fought during the sacred months; (Rajab, Zee-Qaad, Zil-Hajj and Muharram) when fighting was forbidden. In this war the commander in chief of the Quraish was the Harb Ibn Umayyah. Zubair Ibn Abdul Mutalib was the commander of Bani Hashim. Muhammad (PBUH) took part in one of the battle. The Prophet picked up the arrows

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[18] Ibn Sa'd, Vol.1, P. ; Tabari, Op. Cit., Vol.2, P. ; Ibn Kathir, Al-Bidayah wan Nihaya, Vol.2, P. ; Tirmdhi, H.3624

[19] Shibli, Seerat un Nabi, Vol.1, P.

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fired by the enemy and handed them over to his uncles.[23] It is the fact that (PBUH) did not involved directly in any of these wars. The cause of the Quraish was just, so the prophet participated in Fijar war. But his role was very minor.

At the end of these wars, when peace was restored, noble men of the Quraish realized the need of forming a confederacy at Mecca to establish peace. After the Fijar wars Zubair Ibn Abdul Mutalib proposed to revive an old pact known as Hilful Fuzul.[24]

Bani Hashim, Bani Mutalib, Bani Zuhra, and Bani Taim assembled in the mansion of Abdullah Ibn Judan of Banu Taim. The participant swore the following oath, "By God, we shall all be as one hand along with the oppressed against the oppressors until the latter give back the former their rights and this as long as the sea will be able to moisten a hair and also as long as the mounts of Hira and Thabir will stand in their places, the economic situation being treated with equality."[25]

When truce was taken place, the Messenger was twenty years old.[26] The Messenger, very actively participated in forming a confederacy to maintain peace and harmony in his society and for suppressing injustice and violence of any kind and for defending the rights of the weak and the destitute. After the prophethood he said, "I was present in the house of Abdullah ibn Judan witnessing a truce that I would not exchange for a pack of red camels, and if I were invited to it in Islam, I would respond."[27]

The establishment of this confederacy was the beginning of the first Human Rights Commission. Its name 'League of the Just' was justified in the light of its objectives. Hilf-ul-Fuzul teaches all the mankind to always help the oppressed against the oppressor.

Dr. Saleem bin M.Rafi says, "It is very astonishing to note that the U.N. Charter for human rights was framed after it came into existence in 1948, i.e., nearly 1400 years after the first charter of league of the just was written and signed by the prophet."[28]

2.4.6 Al-Sadiq and Al-Amin (The Trader):

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[23] Ibn Hisham, Vol1, P:100
[24] Ibn Sa'd, Op. Cit., Vol.1, P.128
[25] Ibn Sa'd, Vol.1, P:61

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Most of the Arabia was consisted of desert. There was hardly any vegetation and water in the desert. There were some oasis like Taif and Yathrib but the Makkan valley had no water and agriculture. The inhabitants of Makkah mostly used to trade in caravans. The noble family of the Messenger was also engaged in trade and commerce. His great grandfather Hashim was died at Gaza during a commercial journey to Palestine and Syria. Similarly his father Abdullah breathed his last on the way of a commercial tour in Yathrib. It was Hashim whose contribution to Makkan trade and economy is worth mentioning. He secured trade charters from the Persian and Byzantine emperors as well as the kings of Yemen and Abyssinia.[29]

The Messenger used to tend the flocks of sheep and herds of camels in his early age. In his youth, he started business and became a successful merchant on the horizon of Makkah. He had had already some experience of business in the company of his loving uncle, Abu Talib. He was dead honest and fair in his business affairs. He was a polite and straight forward young merchant. He strictly abode by the virtues like truth, honesty and trustworthiness. So these virtues earned for him the title of "Al-Sadiq", the truthful and "Al-Amin", the trustworthy among his people. All his partners in commerce and trade had the highest regard of his sincerity, integrity and honesty.

2.4.7 Marriage to Khadija:

At the age of twenty five, he was a man of good repute. Khadija Bint-e-Khawalid was a woman of financial and social outstanding. She had lost her two husbands in her early thirties. "She was a woman of exceptional business acumen, beautiful and above all of impeccable character. Besides being beautiful, she had commitment, compassion, intelligence and an unmatched generosity that knew no constraints. People called her Tahira. Of her wealth, it is said that some time it would constitute more than half of the Makkan trade caravans."[30]

She came to know Muhammad's reputation for sincerity, integrity, honesty, truthfulness and business acumen. So she invited Muhammad (PBUH) to go to Syria with her merchandise. She offered him a large share in profit. After consulting Abu Talib, Muhammad (PBUH) was agreed to do so. In this commercial tour, a servant named Maisarah was with him. In this trading journey, Muhammad (PBUH) earned much profit by dint of his economical wisdom and honesty. On their return Maisarah described very details of his truthfulness, truth worthiness and honesty of Muhammad. Khadija was highly delighted to hear all these details. She was very impressed by

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his fair and gentle conduct. She made him offer to marry her. He accepted this handsome offer after consulting his uncles. She was the first lady whom the Messenger married. At the time of their marriage Khadija was forty years old and Muhammad (PBUH) was twenty five years old. According to Ibn Hisham, the Mehr consisted of twenty she-camels on that occasion and 500 dirhams according to another source.[31]

2.4.8 His Chlidren:

Kahdija was the mother of all the Messenger's children except Ibrahim. Qasim was the eldest baby after whom, Muhammad (PBUH) received the Kuniya, Abul Qasim. She bore him four daughters namely Sayyidah Zaynab, Sayyidah Ruqayyah, Sayyidah Um-e-Kalthum and Sayyidah Fatima.

It is said after of all, she gave birth to a son, named Abdullah after the proclamation of prophethood. The child is also known as Tayyab and Tahir.[32] All the male babies died in infancy. But all the daughters grew into his days of prophethood. They embraced Islam and migrated to Medina.[33] The Messenger had a special respect and love, for Sayyidah Khadija as narrated by Bukhari and Muslim.[34] She died during the tenth year of his ordainment or three years before the Hijrah. May Allah bless her soul in eternal Peace.

Further details are given in chapter No.3 relating to this topic.

2.4.9 Reconstruction of Kabah:

When Muhammad (PBUH) was 35 years old, an incident happened that throws light on his political wisdom and quick power of decision. It is said that, Kabah is the first house of God built by Adam and Eve.

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ [35]

Lo! the first Sanctuary appointed for mankind was that at Mecca, a blessed place, a guidance to the peoples.

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[31] Ibn Hisham, Vol. 1 P.101

[32] Mansoorpuri, Qazi Sulaiman, Rahmat al-Lil Aalameen, Vol 2, P

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No religion can deny the fact that the Kabbah is the oldest shrine of the world and its greatness is obvious.[36]

The Kabah was rebuilt by the prophet Abraham and his elder son Ishmael to worship Allah.

وَإِذْ يَرْفَعُ إِبْرَٰهِۦمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَٰعِيلُ [37]

And when Abraham and Ishmael were raising the foundations of the House.

The walls of Kabah were collapsed by the flood. There was a dire need to rebuild it. The Quraish took courage and demolished it. They rebuilt it on the same foundations that were laid by Abrahim. Abu Wahb b. Amr of Banu Makhzum, a maternal uncle of the Prophet's father Abdullah advised the Quraish to spend licit money in the reconstruction of Kabah. They acted upon this advice.

They hired a Roman expert of construction named Baqum. The clans of Quraish reconstructed specified parts of Kabah. The clans of the Quraish organized them into four major groups, each of them demolished and reconstructed one side of the Kabah.

Banu Abd Manaf and Banu Zuhrah : The door and wall on the side i.e. East. Banu Makhzum and Banu Taym: The wall between the Black Stone and the Yamani corner. Banu Jumah and Banu Sahm: The wall opposite to the door side i.e. West. Banu Abd al Dar, Banu Asad b. Abdul Uzza and Banu Adi b. Ka'b: The Hatim and wall on that side.[38]

The construction went on in absolute harmony till the time came to fix the Hajr-i-Aswad in the east wall. Each clan wanted to have the honor of fixing the sacred black stone for itself.

Haykal says, "Competition was so keen that it almost led to a new civil war."[39] Swords were drawn to settle the dispute. An alarming situation was prevailed over Mecca for five days.

At last, Abu Umayyah b.Al-Mughira Al-Makhzumi proposed that all the present should agree that the first man, who entered the Kabah through Banu Shaibah's gate, should be their judge. This proposal was accepted unanimously. Indeed the first man to come was the apostle of God.

[36] Mansoorpuri, Qazi Sulaiman, Op. Cit., Vol 1, P 150

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When they saw him they said, "This is the trustworthy one. We are satisfied. This is Muhammad."[40]

So they appointed him as arbitrator in their dispute and agreed to be bound by his decision. They told him about their dispute and seek for his guidance. He asked them to spread a cloak on the ground and placed the Hajr-e-Aswad on it. Then he said to four leading chiefs of the Quraish:

(i) Utbah b. Rabee'ah b. Abd Shams b. Abd Manaf,

(ii) Al-Aswad b. Abdul Muttalib b. Asad b. Abdul Uzza b. Qusayy,

(iii)Abu Huzaifah b. Al-Mughira b. Amr b. Makhzoom,

(iv)Qais b. Adi As-Sahmi,

to hold a corner and lift it up from the ground. They did it so and brought the black stone to its proper place. The Messenger placed Hajr-e-Aswad with is own hands in its real position.[41]

This is how a great tension was released and Meccans were avoided from bloodshed by the wisdom and excellent decision of the Messenger. This decision shows the excellent political wisdom of the Messenger. In this way, the Messenger was destined to lay the last stone to the edifice of God religion.

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2.5: From Revelation to Hijrah

Muhammad (PBUH) used to go into seclusion in cave Hira at Jabal-e-Faran. He stayed there for a month (Ramadhan) every year. There he meditated and speculated over The Creator and the creation of the Universe. Reclusion was made very dear to him. He spent his time in devotions. He wanted to discover the mysteries of nature. He hated idolatry and evil practices of the Arabs and tried to find the Straight Path. He enquired from his innerself, what is the objective of human creation? "As he went there each year, we led to believe that he found therein a spirtual comfort". [1]

Privacy and detachment from the impurities of life were two indispensable prerequisites for the Prophet's soul to come into close communication with the unseen power that lies behind all aspects of existence in this infinite universe. It was a rich period of privacy which lasted for three years and ushered in a new era of indissoluble contact with the power.[2]

Ibne Hisham remarks, "The Holy Prophet attained his youth under the direct care of God. His life was free from all the impurities of Jahiliyah. Since God had decided to endow him with prophethood. Muhammad (PBUH) achieved perfection in kind and polite behaviour, in forbearance, the truthfulness and integrity. He has saintless character and thus recognised as Amin the Trustworthy among his followmen." [3]

Ibn Qayyam says, "Although Prophethood is not something which can be acquired and is bestowed by the Almighty, it is however, erroneous to suppose that it is distributed at random by Him. The Prophets are raised according to Divine plan but the persons endowed with rare qualities are elevated to this exalted position. These are some intrinsic virtues in the prophets which are prerequisities for this office.[4]

Az-Zuhri related from Urwah bin Zubair that Ayesha told him,

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[1] Dr. Hameedullah, The Life and work of Prophet of Islam, P.59

[2] In the Shade of Quran, Vol. 2, Pp.166,167

[3] Ibn Hesham, Vol.1, P.62

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According to Ibn Is'haq, "The Jew rabbis, Christian priests and Arab sooth-sayers used to mention Allah's Messenger before his mission. Their sources were heavenly books.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ□ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ□ وَلَتَنصُرُنَّهُ□ ۚ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۖ قَالُوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا وَأَنَا مَعَكُم مِّنَ الشَّاهِدِينَ [6]

When Allah made (His) covenant with the prophets, (He said): Behold that which I have given you of the Scripture and knowledge. And afterward there will come unto you a messenger, confirming that which ye possess. Ye shall believe in him and ye shall help him. He said: Do ye agree, and will ye take up My burden (which I lay upon you) in this (matter) ? They answered: We agree. He said: Then bear ye witness. I will be a witness with you.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ [7]

Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the Scripture and in wisdom and shall make them grow

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ [8] يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ□ أَحْمَدُ ۖ

And when Jesus son of Mary said: O Children of Israel! Lo! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is the Praised One.

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ□ مَكْتُوبًا عِندَهُمْ فِي [9] التَّوْرَاةِ وَالْإِنجِيلِ

Those who follow the messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ [10] عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُم مَّا عَرَفُوا كَفَرُوا بِهِ□

And when there cometh unto them a scripture from Allah, confirming that in their possession - though before that they were asking for a signal triumph over those who disbelieved - and when there cometh unto them that which they know (to be the truth) they disbelieve therein.

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[6] Aal-Imran, 3:81

[7] Al-Baqarah, 2:129

[8] As-Saff, 61:6

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الَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ كَمَا يَعْرِفُوْنَ اَبْنَآءَهُمْ ، وَاِنَّ فَرِيْقًا مِّنْهُمْ لَيَكْتُمُوْنَ الْحَقَّ وَهُمْ يَعْلَمُوْنَ [11]

Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons. But lo! a party of them knowingly conceal the truth.

These dreams were infact preludes to *Wahy*. When he was forty[12] years old, Allah granted him prophethood. The age of complete perfection at which prophets were always ordered to disclose their message. Signs of messengership started to appear and twinkle on the horizon of his life. These signs were true visions, which he used to experience for six months. The period of his messengership was 23 years. So the period of these six months of true visions contributed and integral part of the forty six parts of Prophethood. In Ramdhan, in the third year of solitude in the cave of Hira, Allah bestowed upon him prophethood and the light of revelation burst upon him.

It is also reported that the Prophet said, "I know the rock in Makkah that used to greet me. I know it very well".[13] It was the month of Ramadhan of 610 A.D, when angel came to him with first revelation. The Quran says,

شَهْرُ رَمَضَانَ الَّذِيْٓ اُنْزِلَ فِيْهِ الْقُرْاٰنُ هُدًى لِّلنَّاسِ وَ بَيِّنٰتٍ مِّنَ الْهُدٰى وَالْفُرْقَانِ [14]

The month of Ramadan in which was revealed the Qur'an, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong).

اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةِ الْقَدْرِ [15]

Lo! We revealed it on the Night of Predestination.

اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةٍ مُّبٰرَكَةٍ اِنَّا كُنَّا مُنْذِرِيْنَ [16]

Lo! We revealed it on a blessed night - Lo! We are ever warning.

It is a proven fact that the Quran was revealed in the month of Ramadhan, on Monday.[17] But the

[11] Ibid, 2:146

[12] Ibn Hasham, Vol.1, P.124 Bukhari, H.3902

[13] Muslim, H.1162 Tirmidhi, H.2865

[14] Al-Baqarah, 2:185

[15] Qadar, 97:1

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scholars have different openions over a specific date. According to a narration of Waqidi, it was 17th of Ramadhan.[18] While a scholar of modern age says, "The angel brought first revelation on Monday, 21st of Ramadhan at night, i.e. August 10, 610 A.D. at the age of forty in the Cave Hira.[19] According to Aysha,[20] Mother of the faithful, "The commencement of the inspiration to Allah's Messenger was in the form of righteous good dreams which came true like bright day light, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the Cave of Hira where he used to worship (Allah Alone) continuously for many nights before returning to his family. He used to take with him the provisions for the stay, when suddenly the Truth descended upon him while he was in the Cave of Hira. The angel came to him and asked him to read, the Prophet replied, "I do not know how to read". The Prophet added. "Then the angel caught me and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, "I could not know how to read". Thereupon, he caught me again and pressed me a second time till I could not bear it anymore. He then released me and again asked me to read but again I replied, "I do not know how to read." Thereupon he caught me for the third time and pressed me, and then released me and said

إقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ إقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ [21]

Read: In the name of thy Lord Who createth, Createth man from a clot. Read: And thy Lord is the Most Bounteous, Who teacheth by the pen, Teacheth man that which he knew not.

After this the Messenger came out of the Cave of Hira and was on Jabal-e-Faran, when he heard a voice, "يا محمد انت رسول الله وانا جبرئيل"[22]

"O, Muhammad (PBUH) you are Allah's Messanger and I am Gabriel".

Then Allah's Messenger returned with inspiration and with his heart beating severely. Then he went to Khadija and said, "Cover me! cover me! She covered him till his fear was over and after that he told Khadija every thing that had happened, "I fear that some thing may happen to me".

[18] Waqidi, Tabqat, Vol.1, P:93

[19] Mubarak puri, Safi ur Rahman Ar-Raheeq Al-Makhtum, P.68

[20] Bukhari, H.6982 Muslim, H.160

[21] Al-Alaq, 96:1-5

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity afflicted ones". Khadija, then accompanied him to her cousin Waraqa bin Naufal, who, during the period of Ignorance became a Christian and used to write the writing with Hebrew letters.He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to him, "O my cousin, listen to the story of your nephew". Warqa asked, "O my nephew! What have you seen"? Allah's Messenger described what ever he had seen. Waraqa said, "This is the same angel whom Allah sent to Moses bin Imran. I wish I were young and could live up to the time when your people will drive you out". The Messenger of Allah asked, "Will they drive me out". Waraqa replied in the affirmative and said, "No man came with something similar to what you have brought but ws treated with hostility; and if I survive until that day then I will support you strongly".[23] A narration of Ayesha assert that he was awake when Jibril came and that true dreams had preceded it.[24]

There is a point worthmentioning that the fear of the Messenger was due to the realization of the great responsibility and the tremendous task of Prophethood. The intense experience of revelation is also caused some kind of fear as we see he was perspired during the experience of revelation in extreme cold days.

After the first revelation, Muhammad (PBUH) hoped that revelation will come to him continuously. But, for some time, it was stopped and the Messenger waited for it very anxiously.

2.5.2: The Pause:

It is said that the pause lasted for two and a half years or three years, as some biographers' suggest is not true. Ibn Hajr states on the authority of Ibn Abbas that the revelation paused for a few days.[25] Zurqani has given the opinion of Ibn Abbas that the pause lasted for forty days.[26] Imam Bayhaqi is of the opinion, the period of cessation was six months. This idea seems sound

[23] Ibn Hisham, Vol.1, P.128, Addition 1999.

[24] Muslim, H.160

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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and authentic. [27] Suhaili seconds this narration of six months.

To the Messenger this pause was of extreme agony and disturbance. Some biographers have stated that he intended to throw himself down from the top of a mountain. Jibrael appeared to console him that he was a true Messenger.[28] Allama Nasir ud Din Albani has stated that this is not a tradition but a statement of Imam Zuhri.[29] Because it does not match with the noble character of the Messenger.

The Messenger again saw the archangel (Gibrael) in its real shape, who was sitting on a chair between the heaven and the earth. The Messenger rushed home and asked Khadija to wrap him up. Allah Almighty revealed these Verses:

يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ قُمْ فَأَنذِرْ وَرَبَّكَ فَكَبِّرْ وَثِيَابَكَ فَطَهِّرْ وَٱلرُّجْزَ فَٱهْجُرْ [30]

O thou enveloped in thy cloak, Arise and warn! Thy Lord magnify, Thy raiment purify, Pollution shun!

After these verses, Allah revealed the Holy Quran at a regular and continuous pace.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الْوَحْيِ فَقَالَ فِي حَدِيثِهِ فَبَيْنَا أَنَا أَمْشِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ رَأْسِي فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ جَالِسٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالْأَرْضِ فَجُئِثْتُ مِنْهُ رُعْبًا فَرَجَعْتُ فَقُلْتُ زَمِّلُونِي زَمِّلُونِي فَدَثَّرُونِي فَأَنْزَلَ اللَّهُ تَعَالَى يَا أَيُّهَا الْمُدَّثِّرُ إِلَى وَالرُّجْزَ فَاهْجُرْ[31]

2.5.3: Preaching:

The Messenger began to preach and propagate the Message with great enthusiam and determination. At the early stage, the Messenger restricted his call only to those whom he was closely associated and whom he was sure they would keep the matter secret.

Ibn Kathir stated, Abu Bakr was the first to embrace Islam among the freemen. Khadija was the

[27] Sohaili, Al-Rawd al Unuf, Vol.1, P.420

[28] Bukhari, H.6982

[29] Difa'Anil Hadithin-Nabawi Was-Sirah, P.40

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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first lady to accept Islam. Ali was the first among the children who embraced Islam while among the slaves was Zaid who came first in the fold of Islam.[32]

Waraqa Bin Naufal had also believed in the Messenger and died during the pause in Wahy. The Messenger preached his mission for three years secretly. Ibn Kathir has recorded forty three personalities who embraced Islam during this period. After three years Allah Almighty commanded Muhammad (PBUH) to preach Islam publically. Allah has revealed these Verses:

وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ [33]

And warn thy tribe of near kindred,

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ [34]

So proclaim that which thou art commanded, and withdraw from the idolaters.

After receiving this revelation, the Messenger ascended on Mt. Safa and he offered the Makkans to accept Islam.

[35]

He said, Then, let me tell you that I am warner unto you about a looming chastisement.

The Makkans stood silent but Abu Lahb shouted, "May you perish! Is it for this you have brought us here?"[36] After this he arranged a grand feast for the families of Banu Hashim and Al-Muttalib. After having food he delivered his message but none of them responded except Ali.

2.5.4: Beginning of Persecution:

The Messenger preached his mission openly with enviable zeal and zest. He invited all and sundry to come in the fold of Islam. He criticized their gods and their evil customs. At the initial stage, persecution was limited only to poor converts like Bilal and Yasar etc. Afterward it changed into active hostility and major companions of the Messenger like Usman Ib Affan, Abu Bakr etc., were fell prey to persecution. The Quraish also made fun of the messenger and tortured him physically. It is narrated that once the messenger delivered a lecture on oneness of Allah in Ka'bah. The unbelievers attacked upon him. Harith b. Abu Hala rushed to the spot to

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[32] Ibn Kathir, Vol.1, P.132

[33] Al-Shu'ara, 26:214

[34] Al-Hijr, 15:94

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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save the messenger. During this combat a sword struck against his head and Harith fell dead on the ground. He was the first martyr for the sake of Islam.

A deputation of Makkan leaders met Abu Talib to strain him to restrain his nephew not to mock and malign their gods and forefathers, otherwise allow them to get at him. Abu Talib was much disturbed at their enmity. He called for the Messenger and said, "spare me and youself and put not burden upon me that I can't bear". The Messenger replied on hearing this, " O my uncle! By God, if they put the sun in my right hand and the moon in my left hand on condition that I abandon my faith, until God has make me victorious, or I perish there in, I would not abandon it". As he was about to go, Abu Talib said to him, "Go and preach what you please. By God, I will never cease to help you".[37]

Dirt was thrown at him. Thorns and filth were scattered on his way. Abu Lahab and Uqba b. Abi Mueet used to put every kind of rubbish on his door. Umm-e-Jamil was no less undaunted than Abu Lahab on attacking the Messenger and Islam. On their attitude, Allah revealed these verses:

تَبَّتْ يَدَآ أَبِىْ لَهَبٍ وَتَبَّ مَآ أَغْنَى عَنْهُ مَالُهُ وَمَا كَسَبَ سَيَصْلَى [38]
نَارًا ذَاتَ لَهَبٍ وَامْرَأَتُهُ ، حَمَّالَةَ الْحَطَبِ فِىْ جِيْدِهَا حَبْلٌ مِّنْ مَّسَدٍ

. The power of Abu Lahab will perish, and he will perish. His wealth and gains will not exempt him. He will be plunged in flaming Fire, And his wife, the wood-carrier, Will have upon her neck a halter of palm-fibre.

After these Quranic comments Abu Lahab ordered his two sons to divorce their wives who were Muhammad's صلی اللہ علیہ وسلم daughters, Ruqqiah and Umm-e-Kalsoom.[39]

Syed Abul Hussan Ali Nadvi has stated that the Quraish stirred up against the Apostle, some louts and riff-raffs who raised a hue and cry against him, calling him a liar, a sorcerer, a diviner and a poet; they insulted and abused him and started harassing him on every pretext. [40] One day in Kabah, Uqba b. Abi Mueet pulled the sheet of cloth hanging round his neck which nearly

[37] Ibn Hasham, Vol.1, P.138

[38] Al-Masad, 111:1-5

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔
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choked his throat. Abu Bakr intervened and said, "Would you kill a man because he says that Allah is my Lord". They spared the Prophet and began to beat Abu Bakr severely.[41] Utaybah Ibn Abu Lahab tore Prophet's shirt and spat on his face, but his spittle did not reach the Prophet's face[42]. Imam Ahmad said, "The Quraish swore in the name of their gods that if they saw Muhammad (PBUH) they would rise up as one body and strike him dead".[43]

"On one occasion, the Messenger was offering his prayers in Kabah. Uqba inb Mueet brought the dirty foetus of a she-camel and placed it on the back of the Messenger while he was prostrating. The unbelievers burst into laughter. In the meantime Fatima came there. She removed the dirty foetus from his back.[44] Most of the physical tortures that the Prophet suffered were only after the demise of Abu Talib.

2.5.5: Accusations:

The leaders of the Quraish accused that the Messenger was gone mad, he is magician, he is liar. Allah revealed these Verses describing their allegations:

وَقَالُوا يَٰٓأَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ [45]

And they say: O thou unto whom the Reminder is revealed, lo! thou art indeed a madman

وَقَالَ الْكَٰفِرُونَ هَٰذَا سَٰحِرٌ كَذَّابٌ [46]

And the disbelievers say: This is a wizard, a charlatan.

وَقَالَ الظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا [47]

And the evil-doers say: Ye are but following a man bewitched

وَقَالَ الَّذِينَ كَفَرُوٓا إِنْ هَٰذَآ إِلَّآ إِفْكٌ افْتَرَىٰهُ وَأَعَانَهُۥ عَلَيْهِ قَوْمٌ ءَاخَرُونَ [48]

Those who disbelieve say: This is naught but a lie that he hath invented, and other folk have helped him with it.

Muqatil said, "They alluded to Udas, the freed slave of Huwaytib, Yasar, the slave of Amir

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[41] Bukhari, (Al-Fath, 5/554)

[42] Bukhari(Al-Fath, 6/283)

[43] Al-Masnad, H.2762

[44] Bukhari, H. 2934, Muslim, H.1794

[45] Al-Hijr, 15:6

[46] Saad, 38:4

[47] Al-Furqan, 25:8

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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Hadrami and Jabr the freed slave of Amir. The three of them were from the people of The Book. How can their masters allow them to teach Muhammad? They were beaten severely by their masters but they answered, "Muhammad (PBUH) taught us". The Quran absolutely refurted their allegtions.

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ [49]

Thou art not, for thy Lord's favour unto thee, a madman.

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ ، لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ [50]

And We know well that they say: Only a man teacheth him. The speech of him at whom they falsely hint is outlandish, and this is clear Arabic speech.

2.5.6: Persecution of the Companions:

Besides the Messenger, the Quraish used to torture and persecute his Companions. "They organised a regular system of persecution, each family taking upon itself the task of strangling the new religion among its members".[51]

John Davenporte says, "For the next few years Muhammads's life was passed in a state of persecution and insult, which extended itself to his disciples.... The Koreish finding that Muhammad (PBUH) is still zealously persisted in the promulgation of his doctrines, tried what they could do by voilence, treating his followers so cruelly that it was not safe for them to continue at Mecca, where upon Muhammad (PBUH) gave permissin to such as had not friends to protect tham to seek for refuge else where, which they did, and found it in Abyssinia".[52]

Persecution and haressment enforced specially those who had no backing of powerful tribe. Slaves were badly and harshly treated. Foreigners and strangers were brutally tortured. Bilal used to lay down on the hot and burning sand under the blazing sun and a very heavy stone was put on his chest.[53] Khabbab bin Irrat was made to lie down on the burning coal.[54] A heavy

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[49] Al-Qalam, 68:2

[50] Al-Nahl, 16:103

[51] Syed Amir Ali, The Life and Teachings of Muhammad, P.43

[52] Daven Porle, An Apology for Muhammad (PBUH) and the Quran, Pp.19-22

[53] Halbi, Burhan al Din, Seerat-e-Halbia, Vol. 2, P.

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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stone put on his chest so that he could not move. Sammiyah,[55] wife of Yasir was killed by Abu Jahl. Yasir and Ammar were also suffered these hardships and tortures.

Migration to Abyssinia:

The Muslims were being tortured severely by the Chiefs of the Quraish. The Muslims could not offer their prayers and recite the Holy Quran publically. The position of the poor Muslims was very miserable and awful. So the Messenger instructed them to migrate to Abyssinia. Because its ruler , Negus, was known for his justice and fairplay. It was the fifth year of Prophethood: "In the month of Rajab, eleven men and four women migrated to Abyssinia".[56] Among this group of emigrants, Uthman, son-in-law of the Messenger was illustrious.

In Shiwal of the same year, an incident happened. The messenger was reciting Surah An-Najm in the Kabah. He mentioned the godesses Al-Lat, Al-Uzza, Manat of the Arabs in his recitation.

أَفَرَءَيْتُمُ اللّٰتَ وَالْعُزّٰى وَمَنٰوةَ الثَّالِثَةَ الْأُخْرٰى [57]

At the end of the Surah, he prostrated before Allah Almighty. All the people, who were presented there prostrated due to the sublimity, magnificence and glory of the Quran. After that when the other unbelievers heard this, they made fun of those pagans, who prostrated with the Messenger in the Kabah.

To reduce their irritation and vexation, they invented the story of satanic verses.[58] The event of satanic verses is a white lie that has no historical and logical value. The migrants came back on hearing that Hamza and Umar had accepted Islam and persecution has reduced. When they reached back Makkah, they found a different situation, the tempo of persecution had increased.

The Muslims migrated to Abyssinia for the second time. Now their number was eigty three men and eighteen women.[59] "It is probably after this second emigration that the Quraish sent a delegation to the Negus to ask for the extradition of the Muslim refugees, but it returned

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56 Shibli, Sirat un Nabi, Vol.1, P.221, Ibn Sa'd, Tabqat, Vol.1,

57 An-Najm, 53:19-20

58 Tabari, Vol.1, P.207

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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frustrated".[60]

The Quraish sent their envoys to bring back the migrants. Abdullah bin Abi Rabiah and Amr bin Al-As were appointed for this purpose.[61] They took with them very costly presents for Negus and his courtiers.[62] Negus called for the Muslims to his court. Jafar bin Abi Talib was their representative. He told the king about his faith and he also recited the verses from the Quran regarding Jesus.

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا .... وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَٰذَا صِرَاطٌ مُسْتَقِيمٌ [63]

He spake: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet.......... And lo! Allah is my Lord and your Lord. So serve Him. That is the right path.

On hearing Jafar's Speech, Negus turned down the request of Makkan emissaries. He allowed the Muslims to live in his country accrording to their own free will. The Muslims stayed there till the Messenger had migrated to Medina. Jafar bin Abi Talib and many others stayed there till the conquest of Khyber.[64]

The wisdom of migration was that whereever any Muslim migrated, the light of Quran spread all by itself. So the messege of the Quran reached in Abyssina In other words, the light of Islam bagan to spread in Africa.

Muir writes about its significance, "It convinced Koreish, of the sincerity and resolution of the converts, and proved their readiness to undergo any loss and any hardship rather than abjure the faith of Muhammad. A bright example of self denial was exhibited to the whole body of believers, who were led to regard peril and exile in the cause of God as a privilege and distinction. It may also have suggested the idea that the hostile attitude of their fellow citizens, combined with the merits of their creed, might secure for them within the limits of Arabia itself a

[60] Hamid-ullah, Dr., The Life and Work of the Prophet of Islam, P.88

[61] Zia al Umari, Dr. Akram, As-Sirah An-Nabwiya As-Sahiha, Vol.1, P.173

[62] Alvi, Dr. Khalid, Insan-e-Kamil, P.41, Tabari, Op. Cit., Vol.1

[63] Maryam, 19:30-36

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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sympathy and hospitality as cordial as that afforded by the Abyssinian King, and thus given the bith to the idea of a greater 'Hijrah', the emigration to medina".[65]

Godfrey Higgins states, "The Christians should remember that Muhammad's words infused such intense faith which it would be useless to look for in the earlier disciples of Christ..... when Jesus was crucified, his disciples deserted him and their faith evaporated...... On the other had, Muhammad's followers gathered round their persecuted Prophet, risked their lives and laid down their lives and made him victorious over his apponents". [66]

2.5.7: The Conversions of Hamzah (The Lion of Allah) and Umar (The Great):

"In the gloomy atmosphere infested with dark cloud of iniquity and tyranny, there shone on the horizon of promising light for the Oppressed, i.e. the conversion of Hamzah bin Abdul Muttalib in sixth year of Prophethood".[67]

Once the Messenger was sitting besides the Mount of Safa. Abu-Jahl happened to pass by the Messenger. He insulted the Prophet and pelted stones at him. A slave girl of Abdullah ibn Judan was watching this incident. She told this incident to Hamza. Hamza was a warrior, renowned wrestler the most courageous and a lion hunter,. On hearing the details, Hamza became exasperated. He went to Kabah where Abu-Jahl was sitting among his people. Hamza violently admonish him for his insulting treatment to the Messenger. He hit his bow upon his head and said, "Would you dare to insult and abuse him when I follow his faith and say what he says?"[68] After then Hamza came into the fold of Islam.

The Quraish had a great loss by the conversion of Hamza, a man of strength, power and courage. According to Ibn Kathir, "when Hamza beacame a muslim, the Quraish knew that Allah's Messenger was strong and safe. So they ceased to harass him. Thus he is one of those through

[65] Muir, William, the Life of Mahomet, P. 69-70

[66] Higgins, Godfrey,

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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whom Allah gave strength to Islam.[69]

2.5.8: Umar's Conversion:

Umar Ibn Khattab of Banu Adi was a strong, brave and courageous young man of thirty, when the Messenger was ordained. he was an ardent enemy of Islam like Abu-Jahl. He opposed the Message and the Messenger tooth and nail.

Once Umar decided to murder the Messenger. He took his sword nacked in his hand and set out towards Dar-e-Arqam. On the way, by chance Nuaym Ibn Abdullah met him. Nauym enquired, "where are you going?" Umar informed him about his intention. Nuaym asked him to take care of his own house because his sister and her husband both had accepted islam. Umar was much surprised and disturbed. He rushed to their house. When Umazr reached, they were reciting the Verses of the Holy Quran. Umar became very angry on this. He began to beat his sister and her husband violently. He hit Fatima's head severely causing it to bleed. When he saw blood flowing from her head, he had regrets. Umar asked, "show me the manuscript, I want to know what Muhammad (PBUH) has brought". Fatima, his sister, said that he first take a bath to touch the manuscript. So he did that . She handed over the manuscript to him. He read the scripture in which Surah Ta-Ha was written. Umar was much impresed by these Verses. He at once decided to convert to Islam. He went to Arqam's house where he accepted the new Faith at the hands of the Messenger. Allah-o-Akbar.[70]

Infact umar's conversion was an answer to the Messenger's supplication.
"O Allah, strengthen Islam with the Islam of either of the two that are dearer to you, Abul Hakam Bin Hasham or Umar Bin Khattab".[71]
So Allah Almighty gave strength and power to Islam through Umar, The Great.

According to Ibn Masood, "Umar's Islam was a triumph, his migration a victory and his Caliphate a mercy. We could not offer prayers near the Kabah untill Umar embraced Islam. When he accepted Islam, he fought the Quraish untill he prayed in front of the Kabah and we

[69] Ibn Kathir, As-Sirah An-Nabwiya, Vol. P.146

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performed our prayers with him".[72]

The Messenger named Umar 'Al-Farooq' meaning one who drew a line between truth and falsehood. Umar embraced Islam after three days of Hamza's conversion, in the sixth year of Prophethood. The conversion of Umar was a turning point in the Makkan History of Islam.

2.5.9: Social Boycott:

When the leaders of Quraish saw that the number of the Muslims was increasing slowly but steadily, they groused about this situation. They found that their persecutions, tortures and threats had no real effect on the Messenger and his companions; they planned to change their strategy.

According to Ibn Ishaq," when the Quraish saw, the Muslims who migrated to Abysinia were living there with quite peace and calm. Negus had provided shelter to them. Hamza and Umar, two prominent leaders have accepted Islam. They decided to write a pact against Bani Hashim and Al-Mattalib.[73] In Muharram, the 7th year of Prophet's mission, they decided to boycott Banu Hashim and Banu Al-Muttalib. The chiefs of Quraish drafted an agreement against Banu Hashim written by Mansur Ibn Ikrama.[74]

It was decided that no body should marry the women of thses two clans nor give their women to them in marriage, neither any body should buy from them nor sell to them. They pledged themselvs to that end. The agreement was put into writing and the parchment was bung in the Kabah.[75]

Bani Hashim and Bani Al-Muttalib were compelled to retire in Shi'b Abu Talib. The supply of food or corn was banned. The people in shi'b had to face extreme hardships. The condition of innocent children was especially miserable who cried loudly for food and milk. Suhayli wrote that "Banu hashim were so hard hit that they were forced to eat tree and shrub leaves untill some

[72] Ibn Hisham, Op. Cit., Vol.1, P.179

[73] Ibid, Vol.1, P.187

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of them stooled faeces like sheep".[76] This boycott continued for full three years. Banu Hashim showed steadfastness. They remained loyal to the Messenger.

At last, some eminent leaders i.e. Hashim Aamri, Zuhair Al-Makhzumi, Mutim bin Adi, Zamah bin Al-Aswad, Abul Bukhtari bin Hisham cancelled this agreement. The Messenger already had told that the most part of this writing was eaten by white ants.[77] When the agreement was worn out, the Muslims came out of the boycott resuming normal life.[78]

2.5.10: The Year of Grief and Sorrow:

The cancellation of boycott was not the end of the suffering and trials. Soon after this, the Messenger's lost his affectionate Uncle Abu Talib, the Veteran Sheikh of Banu Hashim. Abu Talib died in Ramdhan, 10th year of Prophethood.[79]

Later on, Khadija, his beloved wife passed away only three days after the sad demise of Abu Talib, three years before Hijrah.[80] Abu Talib and Khadija were a great source to solace him. Some of the historians called it 'The Year of Grief'.

2.5.11: Journey to Ta'if:

After the death of Abu Talib, Abu Lahab became the chief of Hashim. He opposed the Messenger and the Message. He did not give shelter to the Messenger and the Quraish began to persecute the Messenger with impunity. The opposition and persecution at Makkah grew greater day by day. It was hopeless to preach in Makkah. So, the Messenger decided to go to Ta'id and invite its inhabitants to Islam. He hoped that they would welcome the Messenger and his message with open arms.[81] When the Messenger reached Ta'ir, he met with the chiefs of Thaqif. They were three, all sons of Amr bin Umayr: Abd Yalil, Masud and Habib. He invited them to

[76] Sohaili, Al-Rodh Al-Unaf, Vol.2, P.127

[77] Ibn Sa'd, Vol.1, P.100

[78] Arwah bin Zubair, Maghazi, P.167

[79] Ibn Sa'd, Vol.1, P.101

[80] [illegible]

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Islam. They refused to accept Islam. There were, however, rude and discourteous in their behaviour to Apostle. Not being content with their insolent reply, they even stirred up some rabble of the town to harass the Apostle. These riff-raffs followed the Prophet, abusing and crying and throwing stones on him, untill he was compelled to take refuge in an orchard. The Apostle had thus to endure even more troubles in Ta'if than he had to face in Makkah. These louts standing on either side of the path threw stones on him untill his feet were injured and smeared with blood.[82] This misbehaviour of Ta'ifians had been reported in Bukhari and Muslim.[83]

The people of Ta'if rejected his message and treated him in a vile and despicable manner. The Messenger returned to Makkah and entered the city under the protection of Mut'im bin Adi of Naufal tribe.

2.5.12: Invitation to the Tribes of the Arabs:

It was the month of Rajab, 11th year of Prophethood, when the Messenger visited Ta'if to seek help of the Thaqif. But they responded quite opposite. This was a sacred month. The people were coming to Makkah to perform Umrah. During the days of Hajj, people came to Makkah throughout the Arabia. The Messenger offered his Message to them, but none of them responded positively except Yathribites.

In the 11th year of Prophethood, six men of Khazraj came from Yathrib. They met the Messenger, who offered Islam to them. They embraced Islam.[84] Next year twelve persons from Yathrib met the Messenger in Aqabah and accepted Islam.[85] Among them ten persons belonged to Khazraj and two men were from Aus. They pledged not to associate with Allah, not to steal, not commit adultery, nor to kill their children, not disobey him in piety. This is known as the First Pledge of Aqabah.

[82] Abu-Ul-Hassan Ali Nadwi, Sirah, P.132 (English)

[83] Bukhari, H.3231, Muslim, H.1795

[84]

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In the 13th year of Prophethood, seventy-three men and two women came from Yathrib, who met the Messenger in Aqabah.[86] Eleven men of Aws while sixty-two men from Khazraj were present in second pledge of Aqabah. They invited the Messenger to their city and pledged their full support for the Messenger and his Message in all circumstances.

2.5.13: Hijrah:

After this the Messenger granted the Muslims permission to migrate to Yathrib (Medina). The leaders of the Quraish assembled in Dar ul Nadwa. They decided to assassinate the Messenger. For this purpose, they selected a youth from every Makkan tribe. They surrounded the home of the Messenger in the darkness of the night with naked swords in their hands. Every one was commanded to strike the Messenger in order to murder him.

The Messenger was informed about this plan by Allah through Archangel Gabriel. Allah ordered the Messenger to leave Makkah that very night.

[87] وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۖ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

And when those who disbelieve plot against thee (O Muhammad) to wound thee fatally, or to kill thee or to drive thee forth; they plot, but Allah (also) plotteth; and Allah is the best of plotters.

During the siege, the Messenger said to Ali to sleep in his bed and cover himself with his green mantle and assured him that no one would harm him. He is under the protection of Allah. He also handed over all the trusts to Ali to return. Then Messenger came out of his home reciting the verses of the Holy Quran.

[88] يٰسٓ ۚ وَالْقُرْآنِ الْحَكِيمِ .... وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

Ya Sin. By the wise Qur'an .... And We have set a bar before them and a bar behind them, and (thus) have covered them so that they see not.

Allah instantly took away their sight and the Apostle went through their ranks, sprinkling the dust over their heads.[89]

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[86] Ibn Sa'd, Vol.1, P.106.

[87] Al-Anfal, 8:30

[88] Ya-Sin, 36:1-9

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Accompanied by Abu Bakr, the Messenger started his journey to Medina. They hid themselves in The Cave of Thur for three days. On Monday, first Rabi-ul-Awwal, 14th year of his mission (16th of September 622 C.E.), they set for Medina on two she-camels. The Messenger and Abu Bakr seated on one while Aamar bin Faheera and Abdullah bin Areeqat on the second.

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3.1: GENEALOGICAL TREE OF THE PROPHET

Orientalists have made different kind of allegations on the prophet's Sirah. They have tried their best to minimize .The tribal grandeur and nobility of the Messenger .In this materialistic age, like capitalists, Orientalists have also measured the glory and prestige of the Messenger according to their own scales of materialism and fortune. They applied the capitalistic values of modern age on the circumstances of the prophetic era. They left no stone unturned to deny the fact that the Messenger has no paternal connection with Ishmael and Abraham, Father of the prophets. They have blamed that it is mere the innovation of Muhammad's mind. On the other hand, some Orientalists have acknowledged his lineage to Ishmael by saying that Ishmael was son of a maid. There is no matter of pride and gratification being the progeny of Ishmael because the clan of Hashim gathers no mass as compare to Banu Ummayah and Banu Makhzum. These both clans were very powerful politically as well as economically in contrast to Banu Hashim.

In the age of ignorance, the Arabs prided themselves upon their ancestry. They took the greatest enchant to deliver their pedigree on every ceremonial occasion. It is the indispensible necessity of every Arab being able to recall, not only his own genealogy as well as his opponents, so as to annul any boasting assertion proffered by the latter .The Arabs were not acquainted with the art of reading and writing. They did not record the names of their ancestors. By dint of their retentive memory, they learnt their genealogical trees by heart.

Bernard Lewis, an erudite scholar in this modern era has made assumption that little is known of the ancestry and early life of Muhammad (PBUH) and even little has dwindled steadily as progress of modern scholarship has called one after another of data of Muslim tradition into question.[1]

According to the Encyclopedia of Islam, "The Bani Hashim family was not rising to the level of the Qurashi families known for their noble descent such as Banu Makhzum and Banu Ummayah. He states that the prophet is father was an obscure figure and doubts that not his real

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name Abdullah is perhaps only later improvement on a polytheist name..... We know little more that is definite about his ancestry, since most of what is related is heavily influenced by legend."[2]

Margoliouth has also followed the same line set by Muir .He writes, "It seems clear that Muhammad (PBUH) came of a humble family. This crops up in many places. The Koraish in the Koran wonder why a prophet should be sent them who was not of noble birth."[3]

Watt states, "In the polemics of the Quran against the Jews a prominent place is taken by the conception of the religion of Abraham. This is an idea which is not found in the Meccan revelations and is presumably not based on pre-Islam Arab legends. During the Meccan period more prominence was given to Moses than to Abraham among the prophets as a fore runner of Muhammad. Abraham is simply one of many prophets and the people to whom he is sent are not specified ,indeed, it seemed to be implied that he was not sent to the Arabs, since Muhammad (PBUH) is said be sent to a people who had never had a Warner. Likewise there is no mention of any connect of Abraham and Islam with the Kabah. Ishmael is named in the lists of prophet, but no details are given about him. The presumption is that at first the Muslims did not know about the connection of Islam with the Kabah. Ishmael is named in the lists of prophets, but no details are given about him. The presumption is that at first the Muslims did not know about the connection of Ishmael with Abraham and the Arabs. At Medina, however, is closer contact with the Jews they gained knowledge of such matters."[4]

In above paragraph, Professor Watt has tried very beautifully to distort the established facts and tried his best to tilt the seeds of doubt and suspicion about the prophet's descent. He argued that in the beginning of Islam, the Muslims have given much importance to Moses than as compare to Abraham, because they have not any knowledge of their lineage to Abraham. The Arabs did not know about the construction of Kabah by Abraham and Ishmael. In fact Watt wants to say, if the Arabs had been descendants of Abraham, this would have been included in their national traditions.

All these assumption are baseless. It is very crystal clear that the Arabs had the knowledge of their family tree and perceived Abraham as their Patriarch. They took much pride in their bond with Abraham and Ishmael.

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The Messenger is superior to all other human being in terms of him noble descent.

Abu Hurairah has reported in Sahih Bukhari that the Messenger said, "I have been sent in the best of all generations of Adam's offspring one after another until I came into this generation."[5]

إنَّ اللَّهَ اصطفى كِنانَةَ مِنْ وَلَدِ إسمَعِيلَ وَاصطفى قُرَيْشًا مِنْ كِنانَة وَاصطفى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ بَنِي هَاشِمٍ.وَاصطفاني مِنْ

Wathilah b. Asqa narrates, the Messenger said, "Verily, Allah chose Ishmael from the children of Abraham, Kinanah from the children of Ishmael, Quraish from Kinanah, the children of Hashim from Quraish, and me from children of Hashim"[6]

Imam Bukhari has given the genealogical tree of the Messenger as under: "Muhammad (PBUH) Ibn Abdullah Ibn Muttalib Ibn Hashim Ibn Manaf Ibn Qusaiy Ibn Kilab Ibn Murrah Ibn Ka'b Ibn Ghalib Ibn Fihr Ibn Malik Ibn Nadr Ibn Kinanah Ibn Khuzaymah Ibn Mudarikah Ibn Ilyan Ibn Mudar Ibn Nizar Ibn Ma'd Ibn Adnan."[7]

Ibn Qayyam has testified the Messenger's ancestry until Adnan and then said, "The Messenger's line age until here is known to be correct and is agreed upon by genealogists.So there is no disagreement what so ever. As for what is beyond, Adnan is from the difference of opinion. Yet they unanimously agreed that Adnan is from the direct line of Ishmael" [8]

All the Muslim historians and biographers are unanimously agreed upon that the Quraish tribe has its lineage direct to Abraham. There is no any doubt in this fact that Muhammad (PBUH) is the descendent of Abraham and Ishmael.

Many ancestors of the Messenger were men of letters. They were of good repute and pious character. They had earned fame in their names during their times. Among them were Kinanah, Fihr, Qussaiy, Hashim and Abdul Muttalib. Southern says that the actual descendants of Ishmael were held to be the Saracens.

A competent historian, Gibbon says, "They base and plebian origin of Muhammad (PBUH) is an unskillful calumny of the Christians, who exalt instead of degrading the merit of

[5] Sahih Bukhari, H 3557

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their adversary. His descent from Ishmael was a national privilege or fable, but in the first steps of the pedigree are dark and doubtful, he could produce many generation of pure and genuine nobility."[9]

Syed Ahmad Khan has cited the Foster, "Now it was the immemorial tradition of the Arabs themselves Kedar and his posterity originally settled in Hedjaz. From this patriarch, the tribe of the Koreish in particular, the sovereigns of Mecca, and the guardians of the Kabah, always boasted their descent. Muhammad (PBUH) himself in the Quran upheld his claims to the princely and priestly honors of his race on the very ground, as an Ishmaelite of the stock of Kedar."[10]

Tor Andrae attests the dignity of Bani Hashim in these words, "If we can accept the statement of the chroniclers' obedience a ruler among his people. Abdul Muttalib had ten sons. Among the Arabs there were no prominent and stately men, none of more noble profile."[11]

As we see when the Messenger had written a letter to the Roman emperor Heraclius to accept his faith. Heraclius ordered to present an Arab to enquire about the Messenger. By chance, Abu Sufyan a dead enemy of the Messenger was present in Jerusalem. He was brought before Heraclius. He asked Abu Sufyan about the prophet's ancestry. Abu Sufyan replied, "Indeed he does have a good lineage among us Heraclius acknowledged, "This is how the Messenger and the Prophet have high lineage."[12]

Are these witnesses of Abu Sufyan and Heraclius not sufficient for the Orientalists to confess the dignity and status of the Messenger's family?

Watt has also made an assumption, "Likewise there is no mention of any connation of Kabah with Abraham and Ishmael"[13]. Watt has denied the facts in this regard. Abraham was the pivot in their religious life. Abraham was their Patriarch. They took much pride in this connection and bond. They venerated the Kabah because they perceived it was constructed by Abraham and Ishmael. The Quran verifies:

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[9] Gibbon, Edward, The Decline and Fall of the Roman Empire, Vol. P.

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وَإِذْ يَرْفَعُ إِبْرٰهٖ□مُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمٰعِيلُ [14]

And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael.

Abraham also prayed to God to make this city peaceful as the Quran states:

وَإِذْ قَالَ إِبْرٰه□مُ رَبِّ اجْعَلْ هٰذَا بَلَدًا اٰمِنًا وَّارْزُقْ اَهْلَه□
مِنَ الثَّمَرٰتِ [15]

And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِكَ وَيُعَلِّمُهُمُ
الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ [16]

Our Lord, and send among them a Messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them.

These verses of the holy Quran show very clearly that Abraham and Ishmael were the founders of Kabah as well as Makkah. When idolatry was at its prime in Arabia, we found some people, who denounced idolatry and other wrong deeds of the Arabs. They called themselves Hanif after the name of Abraham. The Quran declares him Hanif. Zaid b. Ummar b. Nafeel. Ummayia b. Abi Salat, Waraqa b. Naufal belonged to this class.

اِنَّ اِبْرٰهِيْمَ كَانَ اُمَّةً قَانِتًا لِّلّٰهِ حَنِيْفًا ، وَلَمْ يَكُ مِنَ
الْمُشْرِكِيْنَ [17]

Indeed, Abraham was a [comprehensive] leader, devoutly obedient to Allah, inclining toward truth

This shows that the Arabs were aware of their connection with Abraham. And this was included in their traditions. Peer Muhamad Karam Shah states, "Their religious rites were introduced by Abraham, circumambulation of Kabah, Sa'ae between Safa and Marwa, rituals of Mina and Arfa, they followed these in the light of Abrahamic traditions."[18]

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[14] Al-Baqarah, 2:127
[15] Ibid., 2:126

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To sacrifice goats, sheep, cows, buffalos and camels is also the Sunnah of Abraham on the occasion of Eid-ul-Azha. Sacredness of the four months i.e, Rajab, Zee-Qa'd, Zil-Haj and Moharram, honor and veneration of Haram were also Abraham's traditional lore.

The Quraish were the descendents of Abraham. Abraham migrated from Iraq to Palestine. From there he came to Egypt, where he married to Hagar. Hagar was the daughter of Pharaoh. When Pharaoh had seen the miracles that took place in Sarah's favour, he said, "Its better for my daughter to be a servant in this house (of Abraham) then mistress in another". Abraham went back to Palestine along with Sara and Hagar, where Hagar bore a son Ishmael to him. He sent both to Paran. The Bible also testifies that Hagar and Ishmael settled in Paran. "He lived in the wilderness of Paran."[19]

Abraham and Ishmael both constructed Kabah. Kabah is older even than the temple of Jerusalem. And the Quran does not aggrandize when it declares the Kabah, 'The First House' of God on the earth.

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ [20]

Lo! the first Sanctuary appointed for mankind was that at Mecca, a blessed place, a guidance to the peoples.

The analogy between Abraham and Kabah was disclosed by many Orientalists, such as John Davenport. He confessed an account of a tradition that it had been erected by Abraham and Ishmael and because it was reputed to be the first structure ever raised by the hand of man to glory of the Most High. The Kabah like the temple of Delphi in Greece was regarded as the sanctuary of the entire nation.[21]

According to Encyclopedia of Religion and Ethics, "He was an Ishmaelite, who thought his countrymen to return to the religion of Abraham and claim the promises made to the descendants of Ishmael."[22]

P.K. Hitti, an erudite historian acknowledges this fact. He writes, "The reason which makes the Arabian Arabs, particularly the nomads, the best representatives of the Semitic family

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biologically, psychologically, socially and linguistically should be sought in their geographical isolation and in the monotonous uniformity of desert life"[23]

The term Semite comes from Shem. The Semites are descended from the eldest son of Naoh. Hitti further describes the last migration, which took place with the full light of history, is cited as an historical argument by the supporters of the theory of Arabia as the Semitic home. They further reinforce their case by the observation that the Arabians have preserved the Semitic traits more purely and have manifested them more distinctly than any other members of that racial group and their language is most nearly akin to what scholars believe the primitive form of Semite Speech to have been.[24]

Gibbon, a famous historian, writes on the footnotes of his book, "Theophanes the most ancient of the Greeks confesses that Muhammad (PBUH) was of the race of Ishmael."[25]

According to Martin Lings, "As guardians of the Holy house, the great center of pilgrimage for all Arabia, Quraish ranked higher in dignity to any other Arab tribe."[26]

The Orientalists who recognize the Prophet lineage to Ishmael, they tried to decrease his status by saying that Ishmael was the son of a concubine. The Jews and the Christians bent upon proving Hagar as concubine "And Sarah kept noticing the son of Hagar the Egyptian, whom she had borne to Abraham, poking fun. She began to say to Abraham, "Drive out this slave girl and her son, for the son of this slave girl, is not going to be an heir with my son, Isaac."[27]

The Orientalists highlighted these verses of the Bible. But there are many verses in the Bible, which confirm the greatness and the status of Ishmael equal to Isaac. Torah has demonstrated the materialistic and spiritual characteristics of Isaac as well as of Ishmael.

God said, "No, but your wife Sarah shall bear you a son, and you shall name him Isaac."[28] And the angel of the Lord said to her, "Now you have conceived and shall bear a son, you shall call him Ishmael."[29]

[23] P.K. Hitti, History of the Arabs, P.8
[24] Ibid, P.12
[25] Gibbon, The Decline and Fall of the Roman Empire Vol.5, P.228

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Allah had showered his blessings and favours upon Isaac as well as upon Ishmael at the same level and standard. "I will bless her (Sarah) and moreover I will give you a son by her. I shall bless her and she shall give rise to nations kings of people shall come from her."[30]

"As for Ishmael, I have heard you, I will bless him and make him fruitful and exceedingly numerous. He shall be the father of twelve princes, and I will make him a great nation."[31] There is also a verse in chapter 25 of this book in this regard.[32]

In the light of these verses, Torah recognizes the glory and veneration of Ishmael as it concedes the greatness and nobility of Isaac. Torah does not differentiate between Ishmael and Isaac. "His mother Hagar, a princess of royal blood, a daughter of the reigning Pharaoh of Egypt, was an embodiment of piety and virtue.[33]

There is no any logic in this statement that Hagar was concubine or maid. In history, we find that the slave and the maid are those people, who are captured in battles and wars, or on the other hand, the maid and slave are those people who are purchased by money. We may say any person a slave who born from a slave. Can we see any characteristic of this kind in Hagar's life? No, not at all.

1. The Orientalists have tried their best to prove that Muhammad (PBUH) has no lineage to Abraham. But they have badly failed in their efforts.

2. Some Orientalists have conceded his descent at some extent. But they remained no stone unturned to minimize the glory of the Prophet's ancestry by saying that Ishmael was son of a maid. In fact, Hagar was not a maid but she was the daughter of a ruling Pharaoh.

3. Some neutral Orientalists have acknowledged his lineage to Abraham and also accepted the high status of Bani Hashim.

4. Many Orientalists studied the family status of the Prophet in the perspective of modern industrial era, especially in financial background.

Michael cook approved the social status of Banu Hashim. He writes, "Hashim, grandson of Qusayy and great grandfather of the Prophet, took steps to establish Quraysh as merchants of

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international standing. He initiated the two caravan journeys of the year, one in the summer and one in the winter. He made a friend of the Roman emperor and obtained protection for merchants of Quraysh in Roman territory; he himself died in the Palestine town of Gaza"[34]

Martin Lings says, "Hashim was held in much honor, both at home and abroad. It was he who established the two great caravan journeys from Mecca..... Despite of his youth, Shaybah (Abdul Muttalib) already showed distinct promise of gifts fro leadership….. It was even said that he surpassed both his father and his uncle in his fulfillment of this task. "[35]

Gibbon admits the greatness and grandeur of the Messenger's ancestry. "The grandfather of Muhammad, and his lineal ancestors, appears in foreign and domestic transactions as the princess of their country…... And the family of Hashimites from when he sprung was the most respectable and sacred in the eyes of their country".[36]

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3.2: NAME OF THE PROPHET

Orientalists have made the Prophet's name the topic of their discussions. They cast doubts over the name of the Prophet. Margoliouth wrote about the name of the Messenger," The name Muhammad (PBUH) (of which Ahmad and Mahmud were varieties) was given the future prophet. It was apparently not uncommon and belonged to a distant connection".[1]

He writes as footnotes, "It is worth noticing that the name of the elephant brought by Abraha against the Kabah was Mahmud. Was the prophet then a supposed to have been born in the year called after it"?[2]

Margoliouth has supposed that the word Muhammad (PBUH) has been derived after the name of an elephant (Mahmud). He has given no logic of his supposition. The word Mahmud is an Arabic word while that elephant was brought from Abyssinia. Abyssinia was an African country and its language was not Arabic.

He says, "The name Muhammad (PBUH) was not uncommon."We find some other people of this name but this name was not very common as other names of the Arabs. There were only eleven men of this name we found in history. The author of Sirat-e-Shamiyah claimed that although there were a few people in pre-Islamic era named Muhammad (PBUH) for the expectation that a Messenger was about to arise. But there was no one named Ahmad before him.[3] He has also given the list of eleven persons who were named Muhammad.[4] But there is no mention of a single person who named Ahmad before the Messenger.

Another researcher says, "In his youth Muhammad (PBUH) was called 'Amin' suggests the possibility that this could have been his given name a masculine from the same root as his mother's name Amina."[5] Another scholar states, "Muhammad's given name at the birth is not certain. He is also often said to have been called Amin before the revelation began."[6]

Muhammad (PBUH) was called al-Amin, the surname means the trustworthy by the Makkans including his friends and foes. The Makkans also gave him the name al-Sadiq means

[1] Margoliouth, Muhammad and the Rise of Islam, P.50
[2] Ibid, P.50

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truthful and righteousness. Truth and trustworthiness are two main qualities of his noble character. The scholar has attempted to decrease and minimize the greatness and nobility of his character. He argued that al-Amin was his original name. He alleges that the word al-Amin and his mother's name Amina are derived from the same root. He explains the term al-Amin is the masculine form while Amina is the feminine.

In these lines, how can the scholar tried to distort the facts. He wants to tilt the seeds of doubts about the Prophet's name. The Orientalists take it their incumbent duty to level any kind of charge against the Prophet and distort the established facts regarding his Sirah.

The Orientalists had also misspelled the name of the Prophet to deduce the meanings of their own view point. In different span of time they spelled it differently. Dr. Henry Stubbe states in this regard, "Ti's certain that the Christians which lived under the Mahometans, do mention Muhammad (PBUH) with great respect as Mahomet of glorious memory, as Mahumetes super auopax and benedictio etc., whereas others have proceeded so far as to say that he was even Antichrist, and have found out the Number of the beast 666 in his name, writing it Maoμetis, then which nothing can be more ridiculous. Is it not mere folly to spell a name wrong, and then imagine mysteries in it? Some of the Greeks write his name Max'μeo, other Mayμeo; the Latin's Machumet, Machomet, Magmed and Maomethes; in Arabic if rightly pronounced, it is Muhammad (PBUH) or Mohammad which signifies 'much desired".[7]

Tor Andrae states while Amina was carrying Muhammad (PBUH) in her womb, she experienced none of the burdens of pregnancy. One day she heard a voice which said. "The son whom you are to bear shall be the ruler and Prophet of his people." After this she heard a voice commanding her to name the child Ahmad.[8]

There are evidences, we find, about the appearance of an angel commanding some ladies to name their Kids according to his instructions. The Bible says, "And the Angel of the Lord said to her, "Now you have conceived and shall bear a son; you shall call him Ishmael."[9] God said, "NO, but your wife Sarah shall bear you a son, and you shall name him Isaac."[10]An Angel of the

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Lord appeared in his dream and said, "She will bear a son, and you (Joseph) are to name him Jesus."[11]

All the Jews and the Christian scholars believe in these verses of the Bible. They admit the instructions of an angel to Hagar, Sarah and Mary about naming their babies. The question arises here, if an angel instructed these virtuous ladies, why cannot he instruct Amina, the pious lady of their ranking?

Tor Andrae also cited Ibn Hisham, a statement of Hassan bin Thabit who declared, "I was a boy of seven or eight years of age when I heard a Jew speaking in the streets of Medina in a loud voice, calling his countrymen. When they all assembled he said, "Tonight the star of Ahmad, which proclaims his birth has arisen."[12]

William Muir writes, "Then he (Abd al Muttalib) took the young child in his arms and went to Kabah, and as he stood beside the Holy house, he gave thanks to God. The child was called Muhammad. This name was rare but not unknown. It is derived from the root Hamada and signifies 'The Praised'. Another from is Ahmad,which having been erroneously employed as a translation of the paraclete'in some Arabic version of the New Testament, became a favorite term with Muslims, especially inaddressing Jews and Christians,for it was the title under which the Prophet had been in their books predicted."[13]

John Davenport admits that the name of Muhammad's father was Abdullah, that of his mother Amina. On the seventh day after the Child birth, Abdul Muttalib gave a grand feast to the heads of his tribe and presenting Child to them on the occasion, as the dawning glory of their race, gave him on that account the name of Muhammad."[14]

Ibn Ishaq reports, "Amina used to say that when she had conceived him, she was told in a dream, "When he is born, name him Muhammad, for his name is Ahmad in the Torah and in the Gospels. In the Quran his name will be Muhammad. He will be praised by those in the heavens and those on the earth." [15]

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[11] Mathew, 1:21

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Ibn Sa'd states through Ali, who said, "Amina was inspired to name him Ahmad even while he was in her womb." [16]

Muir states, the name of Ahmad were very rare in Arabia; that the names derived from the root Hamd were common, and that, besides the Prophet, there were five other different persons named Muhammad."[17]

The Prophet's name Muhammad (PBUH) is stated in the Quran for four times.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ [18]

Muhammad (PBUH) is but a messenger, messengers (the like of whom) have passed away before him.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ [19]

Muhammad (PBUH) is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets.

وَآمَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِن رَّبِّهِمْ [20]

And believe in that which is revealed unto Muhammad (PBUH) - and it is the truth from their Lord

مُّحَمَّدٌ رَّسُولُ اللَّهِ [21]

Muhammad (PBUH) is the messenger of Allah.

Jesus Christ told the name of coming Prophet will be Ahmad. The Quran testifies it.

إِنِّي رَسُولُ اللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدُ [22]

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[16] Ibn Sa'd, Op. Cit., Vol.1. P.104
[17] Muir, Op. Cit., P.20
[18] Aal-Imran, 3:144
[19] Al-Ahzab, 33:40

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I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is the Praised One.

Barnabas, a disciple of Jesus writes in his Gospel, "Then said the priest: 'How shall the Messiah be called, and what sign shall reveal his coming?' Jesus answered: 'The name of the Messiah is admirable, for God himself gave him the name when he had created his soul, and placed it in a celestial splendour. God said: 'Wait Mohammed; for thy sake I will to create paradise, the world, and a great multitude of creatures, whereof I make thee a present, insomuch that whoso shall bless thee shall be blessed, and whoso shall curse thee shall be accursed. When I shall send thee into the world I shall send thee as my messenger of salvation, and thy word shall be true, insomuch that heaven and earth shall fail, but thy faith shall never fail." Mohammed is his blessed name.' Then the crowd lifted up their voices, saying: 'O God, send us thy messenger: O Mohammed, come quickly for the salvation of the world!'[23]

"And I will ask the Father, and he will give you another Advocate (Parakletos), to be with you forever."[24]

The word Perkalutos rendered in English as comforter. Jesus Christ did not spoke this. He uttered the word Parakletos, which means rendered or illustrious. It gives the some meanings of the Arabic word Ahmad. Since the word Parakletos rendered as Ahmad.

Ahmad Deedat says, "To the sincere seekers of truth, it is obvious that Muhammad (PBUH) is the promised paraclete or comforter, alternatively called Helper, Advocate, Counsellor, etc., of the prophecies of Jesus Christ in the Gospel of John."[25]

The Messenger himself says, [26]

"I have several names. I am Muhammad. I am Ahmad. I am Al-Mahi who will obliterate disbelief, I am Al-Hashir after whom Allah will gather the People for reckoning. And I am Aaqib, and Aaqib is someone after whom no Prophet will come."

Dr. Ihsan ur Rahman Ghauri and Abdus Sattar Ghauri have authored a book," Muhammad (PBUH) Foretold in the Bible by Name." They have made an analytical study of Songs of Solomon in very detail. The learned scholars have very successfully proved that

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Muhammad, the last Messenger has been foretold in the Bible. "The word spoken by Solomon in Hebrew, pronounce: 'wa kullo Muhammadim (וכלומחמדים)'. This means altogether Muhammad, the Magnificent...... The Hebrew spellings of the word are 'מחמד' (M+H+M+D). It can be pronounced either as 'Mahmad', or Muhammad."[27]

We conclude this discussion that name of the Prophet was inspired to his mother in her dream by an angel. An angel advised her to name the child Muhammad (PBUH) or Ahmad. Abdul Muttalib, the grandfather of the Prophet had deep foresight. For this he named the child Muhammad. He was confident that one day is coming when the whole world will praise his grandson. Muhammad (PBUH) the Messenger of Allah is the part of Islamic Formula. "There is no God but Allah, Muhammad (PBUH) is the Messenger of Allah." In Aazan, his name is called from the minaret ten times a day. So the Orientalists should try to understand the reality and truth about the Messenger.

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3.3: FINANCIAL STATUS OF THE MESSENGER.

Abdullah Ibn Abdul Mutalib, the Messenger's father had passed away before Amina delivered Muhammad. He was a merchant by occupation. Like the rest of the family he was engaged in trade with Syria. He died at a comparatively early age at Medina on his way back from trading expedition to Gaza. [1]

The Orientalists have two scales, to assess the status of any person,

i. Prestige and glory of his tribe to which he belongs.

ii. The wealth and fortune along with political power he possesses.

To achieve their ends, they venture to mitigate the tribal prestige and veneration of the Messenger. They also endeavour to prove that the Messenger's clan Banu Hashim was financially as well as politically weak as compare to Banu Ummayah and Banu Makhzum, whom they called the great merchants.

Dr. M. Watt states about the Messenger, "Muhammad (PBUH) was a posthumous child, may of course, have been part of the reason for sending him to a wet nurse. [2] He further makes an assumption that Muhammad (PBUH) felt the sense of deprivation. He claims, psychology teaches us the importance of painful experience in the first two or three years of life. The absence of a father must have produced a sense of deprivation in Muhammad (PBUH) and the real experience of poverty as a young man may well have nourished the sense of deprivation.[3]

He also states: The lot of an orphan in sixth century Mecca was not a happy one. Muhammad's guardians saw that he did not starve to death, but it was difficult for them to do more for him, especially as the fortunes of the clan of Hashim seem to have been declining at this time. An orphan, with no able-bodied man to give special attention to his interests, had a poor start in a commercial career; and that was really the only career open to him. [4]

In above mentioned statements of Dr. Watt, a profound scholar, we found three main points.

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i. Muhammad (PBUH) was born as posthumous child.

ii. So the absence of father must have produced a sense of deprivation.

iii. His clan did not do anymore for him expect to save him from starvation.

On the seventh day of his noble birth, his grandfather Abdul Mutalib, chief of the Quraish invited the people to a grand feast. On that occasion he named the child Muhammad. During the age, it was the noble practice among the upper class of the Arabs to handover their babes to wet nurses in the desert to make them physically tough and hard, teach them self reliance and to teach them language of the Bedouins in its pristine chastity.

Any family, who had enough fortune to bear the expenses of wet nurses could handover its kids to wet nurses in country side. So Muhammad (PBUH) was consigned to Haleema of Banu Saad. His affectionate mother and grandfather loved him by heart and soul. Similarly, his foster parents took much care of him. He was very dear to them than their real progeny. At the arrival of Muhammad (PBUH) in their home, miraculously blessings showered upon them. They recognized that these blessings and prosperity was due to this gifted orphan, Muhammad. Muhammad (PBUH) was an apple of their eyes. Then for what reason, he developed the sense of deprivation as Watt claims. He was kindly treated by his surviving relatives. First he lived with his grandfather Abdul Mutalib, who had been a highly successful merchant in his prime. The old man made quite a favourite of Muhammad. He liked to have his bed carried outside, where he could lie in the shade of the Kabah, surrounded by his son. Muhammad (PBUH) used to sit beside him, while his grandfather affectionately stroked his back. [5]

After the death of Abdul Mutalib, Abu Talib became the custodian of Muhammad. He was very fond of him. He loved and took great care of him than his own sons Ali and Jafar. Muhammad (PBUH) was also greatly attached to his uncle and lived quite happily with him.[6] In this pleasant and lovable atmosphere, how can he develop a sense of deprivation?

Watt says that experience of poverty nourished a sense of deprivation. Muhammad (PBUH) was born and brought up by a leading clan of the Quraish, Banu Hashim. His great grandfather Hashim, his grand father Abdul Mutalib were very successful and eminent merchants of their times. His uncles Zubair, Abu Talib, Abbas and Abu Lahab were also well known merchants of their days. Other prophets also had not great fortunes. For instance, Dr. Henry Stubbe says, "The

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Arabians acknowledge the poverty of their prophet, and for his being retained in her service, they plead that it has often been the fortune of such as God hath designed for his prophets, and the greatest dignities, that they should arise from servitude to empire, and by the whole tenor of his acts, and his sacrifices for his nephew stamp his character as singularly un-selfish and noble. [7]

"Yet the son of Abdullah was ever dear to the aged chief and he protected the fame and person of his nephew against the assaults of the kureshites, who had long been jealous of the pre-enemies of the family of Hashim". [8]

Here, we state the stand point of two erudite Orientalists, who had admitted and highlighted the privilege and grandeur of Banu Hashim. Muhammad (PBUH) was born into the clan of Hashim, one of the most distinguish family groups in Mecca. His great grandfather had been the first merchant to engage in independent trade with Syria and Yemen and the clan had the privilege of providing the pilgrims with water during Hajj, one of the most important offices in the city.[9]

De Lacy John Stone says, "Hashim exercised his office with princely liberality, and his example was followed by the other wealthy Quraish; the splendour of the annual pilgrimage was enhanced, and the glory of Mecca exalted. He also like an Arab Joseph, saved his people from starvation in years of sore famine, and earned their lasting gratitude. He established a regular system of caravans two each year, one in winter to Yemen and Abyssinia, and the other in summer to Syria."[10]

"He (Muhammad) sprung from the tribe of Qureish and the family of Hashim, the most illustrious of the Arabs, the princess of Mecca, and the hereditary guardians of the Kabah. The grandfather of the Muhammad (PBUH) was Abdul Mutalib, the son of Hashim, A wealthy and generous citizen, who relieved the distress of famine with the supplies of commerce. Mecca which had been fed by the liberality of the father was saved by the courage of the son".[11]

A long practice of obedience learns to command. That Joseph was a servant in Egypt, and Moses in Madain. That nobility has not-extinguish by poverty. That Noah was a carpenter; and Jesus was of the same trade. That since the nobility of his extraction is not questionable. His malice

[7] Stubbe, Henry, An Account of the Rise and Progress of Mahometanism, Pp.76-77
[8] Gibbon, Edward, The Decline and Fall of the Roman Empire, Vol. 5, P.95

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and envy to upbraid him with his employment as if it had been servile and mean, which if it had been really so, this objection would not have become the followers of Isa[12].

The learned Orientalists repeatedly assume the insinuations levelled against the Messenger by the Meccan disbelievers. According to them, the benchmark of prophethood is worldy wealth and fortune. As the Quran Says:

وَقَالُوْا لَوْلَا نُزِّلَ هٰذَا الْقُرْاٰنُ عَلٰى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيْمٍ [13]

And they say: If only this Qur'an had been revealed to some great man of the two towns?

The same allegation was levelled against Talut by the Israelites, the Quran says:

اِنَّ اللّٰهَ قَدْ بَعَثَ لَكُمْ طَالُوْتَ مَلِكًا ، قَالُوْٓا اَنّٰى يَكُوْنُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ اَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ ، قَالَ اِنَّ اللّٰهَ اصْطَفٰىهُ عَلَيْكُمْ وَزَادَهٗ بَسْطَةً فِى الْعِلْمِ وَالْجِسْمِ ، وَاللّٰهُ يُؤْتِىْ مُلْكَهٗ مَنْ يَّشَآءُ [14]

Lo! Allah hath raised up Saul to be a king for you. They said: How can he have kingdom over us when we are more deserving of the kingdom than he is, since he hath not been given wealth enough ? He said: Lo! Allah hath chosen him above you, and hath increased him abundantly in wisdom and stature. Allah bestoweth His Sovereignty on whom He will.

Wealth and riches are not the standards of nobility. It is not a compulsory criterion that a millionaire should be the prophet of Allah.

As per Pir Karam Shah says, "The criteria of human dignity is that which has been prescribed by Allah, where Abraham has superiority over Nimrud. And this standard of superiority proves the greatness of Moses over Pharaoh. According to this yardstick Jesus is stated to be superior to the Roman rulers. This criterion of dignity grants the Messenger's greatness over Meccan chief stain, yet also over the Byzantines and Persians emperors and above all over the greatest personalities of the world.[15] Michael Hart has this scale in mind while making selection of "The Hundred Greatest Men" for his illustrious book,[16] and the unprecedented king of Madina tops this ranking.

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[12] Stubbe, Henry, Op. Cit., P.76-77
[13] Az-Zukhruf, 43:31

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The Orientalists evaluate the Messenger status and prestige according to their own standards. The researcher of Encyclopaedia Britannica states, "By Arab custom, minor did not inherit, and therefore Muhammad (PBUH) had no share in the property of his father or grandfather. The poverty and misfortune of his early life doubtless made him aware of tensions in Meccan society. Mecca was a mercantile centre. The great merchants of Mecca had obtained monopoly control over Meccan trade".[17]

The same assumption is repeated by another profound scholar. He relates, "The Hashim family in any case could not compare with the most prominent families such as Makhzum and Umayya. What is recorded of the needy circumstances of Muhammad (PBUH) and some of his relative suggests that the Bani Hashim were not prosperous during his early life time". [18]

Dr. M. Watt[19] and Margoliouth,[20] both have made the same innovation. The researcher of Encyclopaedia of Religion,[21] Gibbon,[22] and Karen Armstrong,[23] had also the same views.

Dr. Watt has exaggerated the financial status of Banu Umayya and Banu Makhzum. In this regard he degraded the clan of Banu Hashim. The only goal of this panorama is to discredit and manipulate the social and financial status of the Messenger.

Margoliouth quotes Azraki that Abu Talib probably employed him in looking after the sheep and camels which he kept at "Uranah", near Mt. Arafat, just as his son Jafar was employed in looking after sheep at Badr.

By stating this quotation, Margoliouth wants to deplete the financial and economical stature of the Messenger. In the days of his childhood, the most important occupations were shepherding and trade in Meccan society. They used to tend sheep and goats in their teenage.

Sir William Muir did not agree with these scholars. He writes, "His father left behind five camels, a flock of goats and Ume Aimen. This little property and a house, in which he dwelt, were all the inheritance he received. He further explained the possession of a female slave was rather an indication of prosperity and comfort".[24]

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[17] Encyclopaedia Britannica, Vol. 22, P.1
[18] Encyclopaedia of Islam, Vol.7, P.362
[19] The cambridge History of Islam, P.34, Muhammad (PBUH) Prophet and Statesman, P.38
[20] Muhammad (PBUH) and The Rise of Islam, Pp.51-52

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Here a question arises in this sequence that how much property and fortune Moses and Jesus inherited from their parents. According to Bible Jesus father was a carpenter. In spite of this, he was the prophet of Allah. It is the matter of our belief.

Abu Hurayrah narrates a tradition of the Messenger. "There has not been a prophet but he shepherded sheep". They asked him, "Did you shepherd also?" He replied, "Yes, I used to do it".[25]

It is not the matter of inferiority that the Messenger used to shepherd sheep. As in above tradition, we see, there was no prophet who had not tended sheep. For instance, Moses was also used to shepherd sheep for many years in Madain. "He used when at Madina to refer this employment and to say that it comported with his prophetic office, even as it did with that of Moses and David".[26]

A shepherd is employed in looking after his flocks of sheep and goats from dawn to dusk. This job cultivates the sense of patience and humbleness in him. Every day labour passes pride and arrogance are driven away from his heart. To God the attacks of the wild beasts upon his flocks, a shepherd became very brave and valiant.

Ibn Hajar states the wisdom of shepherding of the prophet is to give them a firsthand experience in looking after and managing the people.[27]

We conclude from above mentioned details that shepherding is not a matter of notoriety and stigma. It is a noble profession, as adopted by Moses and David who were the pious and holy prophets of Allah.

Besides the inheritance and shepherding, the Messenger was also involved in business and trade. He became a successful merchant of his time. Hardworking and honesty were two main features of his trade. By dint of his honesty and trustworthiness, he earned the name, Al-Sadiq and Al-Ameen. His business acumen was acknowledged by all and sundry.

At the request of Khadija, he took her merchandise to Syria and earned a lot of profit. Khadija recompensed his constancy with the shift of her hand and fortune. A dowry of twelve ounce of gold and twenty camels was stipulated.[28]

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Muhammad, rich by his alliance with Khadija and Abbas, the brother of Abu Talib, was the most opulent citizen of Mecca.[29] By this alliance the son of Abdullah was restored to the station of his ancestors.[30] The Quran refers his competency in the financial and commercial matters:

[31] أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ   وَوَجَدَكَ ضَالًّا فَهَدَىٰ
وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ

Did He not find thee an orphan and protect (thee)? Did He not find thee wandering and direct (thee)? Did He not find thee destitute and enrich (thee)?

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3.4: MORAL DIGNITY OF THE PROPHET

The Quran witnessed the greatness of the Messenger's character. He possessed all the noble qualities and the virtues of highest standard of character. He is the standard and model of a noble character. As Quran says:

وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ [1]

And lo! Thou art of a tremendous nature.

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ أُسْوَةٌ حَسَنَةٌ [2]

Verily in the Messenger of Allah ye have a good example.

The Orientalists have written a great deal about the character and morality of the prophet. Many Orientalists have called in question the sincerity and nobility of the Messenger while others have confessed his moral virtues.

Moargoliouth has attacked on the Messenger's morality. He says, "At the wedding of his cousin, Abu Lahb's daughter, he is represented as clamouring for sport; and indeed even when Prophet he had a taste for the performances of singing girls". He confessed to having at one time sacrificed a grey sheep to Al-Uzza and probably did so more than once. A story which may be true shows us Muhammad (PBUH) with his stepson inviting the Meccan monotheist Zaid bin Amr to eat with them of meat offered to idols, The old man refused, there by inspiring Muhammad (PBUH) with a dislike for such food. [3]

It is an established fact that Allah has always protect the Messenger from the vicious actions which results from the carelessness of prime. Similarly Allah has fortified Muhammad (PBUH) against the devil, dissimulation and dissipation.

Even minor foibles are not match with his noble character and prestige, because he was given the mission to preserve the humanity from fire of hell. He is the paradigm of moral and spiritual values of the mankind. How can he indulge in such activities? Historians and biographers have written an incident of his boyhood. The Messenger says, "I was engaged one night feeding the flocks in the company with a lad of Quraish. And I said to him, if thou will look after my flock, I

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will go into Mecca and divert myself there, even as youths are want by night to divert themselves. But no sooner had he reached the precinct of the city, than a marriage feast engaged his attention, and he fell asleep. On another night entering the town with the same intentions, he was arrested by heavenly strains of music and sitting down, slept till morning. Thus he escaped temptations. And after this said Muhammad, "I no more sought after vice even until I had attained unto the prophetic office". [4]

Sir William Muir has attested his nobility and morality in these words, "Our authorities all agree in ascribing to the youth of Muhammad, a modesty of deportment and purity of manners rare among the people of Mecca. His virtue is said to have been miraculously preserved". [5]

There is not a single and minor incident, which indicates his taste of singing girls after he was commissioned to prophethood. This accusation of Margoliouth is absolutely baseless.

Tabari replicates a report on the authority of Ibn Ishaq which says that while tending sheep with other boys, the Prophet twice thought of enjoying the night life of Mecca but that on both occasions he was saved from the pitfall by divine intervention in that he was over taken by sleep before he could even reach the place.[6] The Messenger never joined any ceremony of singing and dancing throughout his noble life. He had no concern with opposite sex in his prime. "His honesty, his truthfulness, his virtue were never spoiled from the earliest days, his friends called him Al-Amin. The trusty, women could do nothing with him".[7]

Making every allowance for the fond reverence which favored the currency of such stories, it is quite in keeping with the character of Muhammad (PBUH) that he should have shrunk from the coarse and licentious practices of his youthful friends.[8]

The Messenger was an innocent and impeccable since his childhood. He had never worshipped any idol or deity nor he had eaten any gifts and oblations presented to an idol or shrine. According to a tradition reported by Ali, once the Prophet was asked, have you ever drunk wine? He replied: No; they asked; have you ever worshipped an idol? He replied: No; far I know what

[4] Haykal, Muhammad Hussain, The Life of Muhammad, P.59
[5] Muir, Life of Muhammad, Vol. I, P.19

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they used to do was unbelief, though I was not then aware of the kitab nor Iman.[9] The unawareness of kitab and iman is also quoted in the Quran.

مَا كُنتَ تَدْرِي مَا الْكِتَٰبُ وَلَا الْإِيمَٰنُ وَلَٰكِن جَعَلْنَٰهُ نُورًا نَّهْدِي بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا [10]

Thou knewest not what the Scripture was, nor what the Faith. But We have made it a light whereby We guide whom We will of Our bondmen.

Ayesha, Mother of the faithful relates a tradition, that she heard the Prophet saying: I had never tasted anything sacrificed on the altar of an idol even before Allah honoured me with his message.[11]

Tor Andrae, an erudite Orientalist expresses his intentions and notions concerning to the moral values of the Messenger in these words at the end of his book, 'Muhammad (PBUH) The Man and His Faith'. "Inspite of everything that can be said in defence of Muhammad's religious integrity and his loyalty to his call, his endurance, his liberality, and his generosity, we are not doing that Prophet of Islam an injustice whom we conclude that his moral personality does not stand upon the same level with his other endowments. But if we would fair to him, we must not forget that consciously and unconsciously, we Christians are inclined to compare Muhammad (PBUH) with the unsurpassed and exalting figure whom he meet in the Gospel.[12]

At the first sight, the reader takes it as the writer is very impressed by the morality of the prophet. But behind the veil he tried his best to give sugar coated pills to the Muslims. Their biased behaviour and nature cannot allow them to evaluate and estimates the Prophet fairly and impartially.

These scholars leave no stone unturned to underestimates and minimize the grandeur and glory of the prophet. We do not underrate the Jesus Christ, because it is the matter of our belief.

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كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓىِٕكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ [13]

Each one believeth in Allah and His angels and His scriptures and His Messengers - We make no distinction between any of His Messengers.

Allah has set the gauge of ethics for us, the noble Sunnah of his prophet.

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ [14]

Verily in the Messenger of Allah ye have a good example

وَمَا اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا [15]

And whatsoever the Messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it). And keep your duty to Allah. Lo! Allah is stern in reprisal.

Here I want to quote The holy Bible, "When the advocates comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf"[16].

I still have many things to say to you but you cannot bear them know. When the spirit of truth comes, he will guide into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come". He will glorify me.[17]

The Quran also testify these versus of Gospel of John.

وَمَا يَنْطِقُ عَنِ الْهَوٰى اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى [18]

Nor doth he speak of (his own) desire. It is naught save an inspiration that is inspired.

In the word of Tor Andrae, the followers of the Messenger had exaggerated the moral status of their Prophet. As mentioned above, the Muslims have not set the standard of ethics and morals but Allah almighty has set the benchmark of his morality. The Prophet himself says.

[19] Hadith Shrif

[13] Al-Baqarah, 2:285
[14] Al-Ahzab, 33:21

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Tor Andrae also presents the philosophical analysis of the Messenger's personality. He states, "It cannot be denied this type of personality indicates a certain tendency to neglect old friendship and loyalties in order to seek perpetually for new conquests".[20]

Tor Andrae has repeated the same allegation that was leveled by W. Muir. "Thus with threats of abasement and cruel words, Mahomet parted with those to whose teachings he owned so much. Having reached the pinnacle of his ambition he cast aside the ladder by which he had climbed to be".[21]

Muhammad (PBUH) was a man of his words. He always fulfilled his promises and covenants. Abu-Sufian a worst enemy of the Messenger testified his truthfulness in the court of Heraclius.

Prof. Watt says, "It applies most clearly to such acts as the breaking of his agreements with the Jews and his one sided denunciations of the treaty of Hudaybiyah with the Meccans. It may also, however, be taken to include the infringement either of the sacred month or of the sacred territory on the expedition to Nakhlah when the first Meccan blood was shed".[22]

Tor Andrae also misinterprets the moral values of the Messenger. He distorted the facts. He says about the incident of Nakhlah, "What offend us in the calculating slyness with which he cleverly provokes Abdullah's action without assuming any responsibility for what occurred. This event reveals a trail of his character which is particularly uncongenial to the ideals of manliness of the Nordic races. He lacks the coverage to defend an opinion openly, revealing a certain tendency to dodge and take advantage of subterfuges, to avoid an open espousal of his position".[23]

The Jews accepted this agreement (Constitution of Madina) for political ends. When the Jews learnt about the increasing power and influence of Muhammad, they began to criticize the Message and the Messenger scornfully.

The Jews had the belief that the coming Prophet (Messiah) will be a Jew not an Arab. They refused to recognize Muhammad (PBUH) as expected Messiah. Similarly, they had already denied recognising Jesus Christ. They had crucified Jesus and also tried to murder the Prophet of Islam. Sir Thomas Arnold states, "In many ways, by constant appeals to their own sacred

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scripture, by according them perfect freedom of worship and political equality, Muhammad (PBUH) endeavoured to conciliate the Jews, but they met his advances with scorn and derision".[24]

Buhl wrote in the article 'Madina', "The main causes of its (Constitution of Madina) loss of importance was the breach which so soon occurred between Muhammad (PBUH) and the Jews, and which the latter provoked by their scornful criticism of Muhammad's revelations……This meant serious threat to his authority and in addition the Jews endeavored to destroy the agreement reached in Madina by attempting to revive the old hostility between the two Kaila tribes.[25]

The Messenger taught the lesson of love, peace and friendship. The Messenger never turned a blind eye or a deaf ear to his friends and companions. The Quran says about him:

وَمَآ أَرْسَلْنٰكَ إِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ [26]

We sent thee not save as a mercy for the peoples.

The Jews did not fulfill the covenant. They had always tried their best to support the Quraish secretly on all arduous situations.

Negus, the King of Abyssinia, was a kind ruler. He gave shelter to the refugees of Mecca and treated them kindly. The Messenger had great regard and respect for him. The Muslims conquerors did not attack his country. The Orientalists refute their own allegations at some extent.

Tor Andrae, himself acknowledges the celebrity of the Messenger's character and elaborates. "Such moral self consciousness, doubtless presupposes and absence of apparent contradiction between Muhammad (PBUH) religion ideal life and his personal conduct".[27]

Watt also refutes his own insinuations by admitting the sincerity and condour of the Messenger. He says, "He adapted for settled communities all that was best in the morality of nomads and

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[24] Arnold, Dr. Thomas, Preaching of Islam

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established a religious and social framework for the life of a sixth of the human race today. That is not the work of a traitor or a lecher".[28]

Although Muir's attitude is hostile and spiteful towards the Messenger, he pays healthy homage to the moral majesty of the Messenger. He states, "In all his dealings he was fair and upright, as he grew in years his honourable bearing won for him the title of Al-Amin, "the faithful".[29]

Stanley Lane-poole states, "Muhammad (PBUH) had shown men what he was, the nobility of his character, his strong friendship, his endurance and courage, above all, his earnestness and fiery enthusiasm for the truth he came to preach ....The master whom it was alike impossible to disobey and impossible not to love".[30]

Thomas Carlyle has also bore witness to the truthfulness and sincerity of the Messenger in these words, "But a great man especially of him, I will venture to assert that it is incredible he should have been other than true. It seems to me the primary foundation of him, what I call a sincere man. I should say sincerity, a deep genuine sincerity, is the first characteristic of all men in any way heroic. A silent great soul; he was one of those, who cannot but be in earnest; whom nature herself has appointed to be sincere. A man of truth and fidelity; true in what he did, in what spoke and thought".[31]

The truthfulness of the Messenger was so perfect and impeccable that when he began to preach Islam, the Meccans completely spurned his message, they still dared not call him a liar or imposter, but said, he had gone mad or been influenced by a wizard. The Meccans were his dead enemy, but they never attacked his sublime and noble character. The people who were very close to him had accepted Islam at once on his first call.

Muir says, "It is strongly corroborative of Muhammad's sincerity that the earliest converts to Islam were not only of upright character, but his own bosom friends and people of his household; who intimately acquainted with his private life, could not fail otherwise to have detected those discrepancies which ever more or less exist between the professions of the

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hypocritical deceiver abroad and his actions at home. Khadija, his faithful wife, Zaid, his adopted son, Ali, his cousin, Abu-Bakr, friend of Muhammad".[32]

So, all these quotations of the Orientalists attest and testify the greatness of his pious character. Unbiased Orientalists acknowledge his sincerity. He bears the best moral character in the history of mankind.

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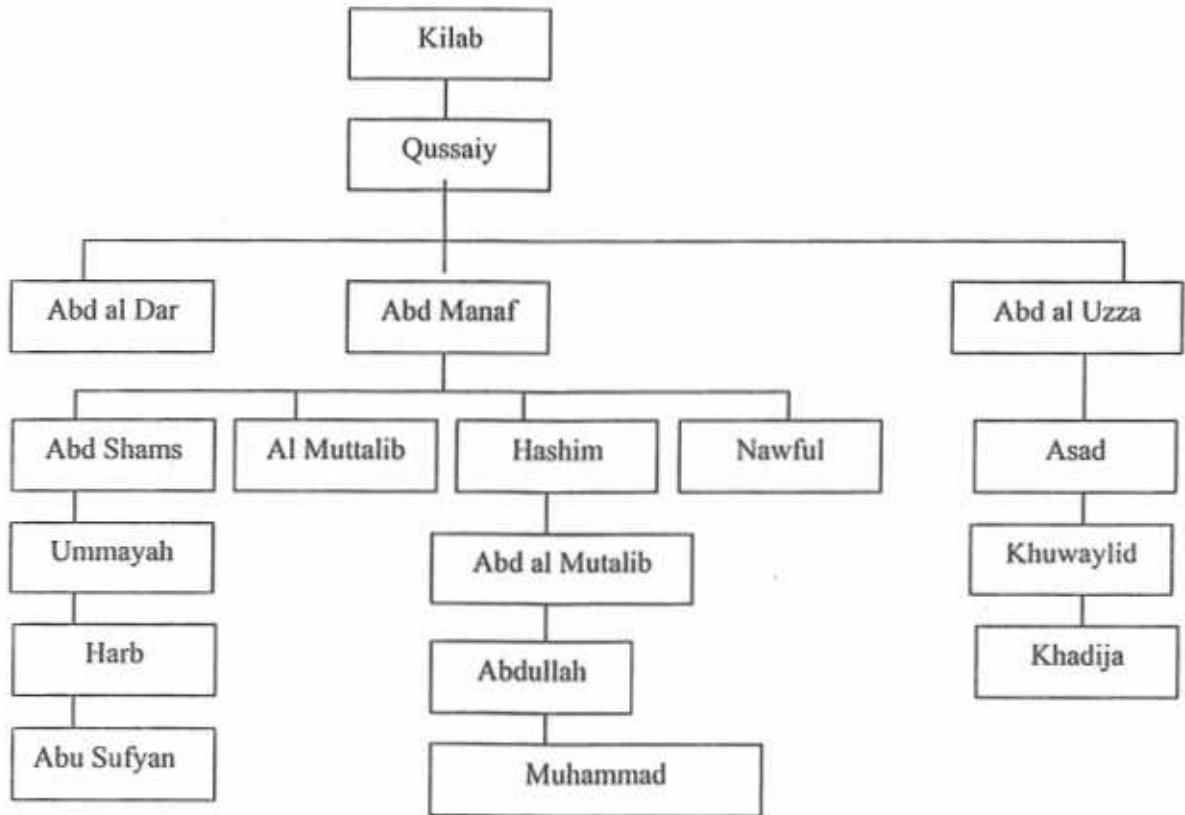
3.5: PROPHET'S MARRIAGE TO KHADIJA.

Ancestry of Khadija, Mother of the Faithful.

Khadija bint-e-Khawaylid of Asad clan joined the progenitors of Muhammad (PBUH) in Qussaiy b. Kilab. Khadija was the richest lady of the town. She had been already married consecutively to two Qurashites. Her first husband of Banu Taim was Abu Hala. She bore a son, Hind to him.[1] Widowed, and married again to Atiq b. Aidh Makhzumi. She gave birth to a daughter, Hind to Atiq.[2] After marriage Atiq soon breathed his last. She owned a considerable fortune and substance, whether inherited or obtained through previous marriages. She conducted trade with the help of active partners, who got a share in profit. She had run her business on the basis of

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shirakat (profit sharing basis). "Khadija may not have been so wealthy as in some times stated as Watt suggested".[3]

Khadija was a woman of exceptional business acumen. Khadija at that time was the best born women in Quraish, of the greatest dignity and the richest lady of th Quraish.[4]

It is said that in the trading caravan that started from Mecca, her merchandise equaled that of all rest combined.[5] About her wealth, it is stated that her merchandise would constitute more than half of caravan trade of the Meccans. Khadija was the widow of a merchant, an energetic and resolute woman, the noblest, most distinguished, and richest among the Quraish.[6]

Muhammad (PBUH) had traversed as a trader on a profit sharing basis to Bostra, Syria, Bahrain and Yemen. He established his celebrity as an honest, truthful and competent merchant. When Khadija heard about the truthfulness and trustworthiness of Muhammad, she proposed him to do business for her in Syria, offering him double the remuneration she used to pay others; that is, four camels instead of two. He was accompanied by the slave of Khadija named Maysarahh.

On his way to Syria, Muhammad (PBUH) alighted under a tree near Bostra. A monk named Nestur came out of a neighbouring convent and said, "No one but a prophet alighted under the shade of this tree. He asked Maysarahh who the man was resting beneath the tree. He told that he was from Quraysh, the people who had sanctuary, and the monk declared that he was going to be a Prophet."[7]

Muhammad (PBUH) made great bargains. Khadija turnover was twofold. Maysarah was much impressed by the noble character and conduct. His business acumen was also praised by Maysarah to Khadija. At the age of forty, she preserved good health, youth, beauty and attractive profile. But her tangible beauty lied in her noble character and behaviour. She was proclaimed by the Makkans as Al-Tahira, "The pure lady". The chief men of Quraish were not insensible to these charms, and many sought her in marriage, but choosing rather to live on in dignified and independent widowhood, she had rejected all their offers.[8]

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[3] Watt, Muhammad at Mecca, P.38
[4] Ibn Hisham, Vol. 1, P.101

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Khadija was much impressed by Muhammad's noble character. She offered her hand to him. Muhammad (PBUH) accepted this proposal at once. Marriage took place in pleasant atmosphere on the fixed date. "It is stated that prophet's uncle Hamza or Abu-Talib acted as guardian".[9] A dowry of twelve ounces of gold and twenty she-camels was stipulated.[10]

"It is said that Khadija made her father drank with wine, since she did not expect to gain his consent in any other way. When he became sober he found that he had already been clothed in the garments with which according to ancient customs the son –in-law honoured his father-in-law at the wedding".[11] The same assumption has already made by Muir.[12] Both scholars have charged that Khadija made her father drunk on the ceremony of her marriage.

Ibn-Kathir has stated a tradition reported by Ibn-Abbas and Sayyidah Ayesha that Khadija's father had died before the battle of Fijar. He also quoted Mu'ammili, who asserted that it is agreed that her paternal uncle Amr b. Asad conducted the marriage.[13]

This tradition denounce the claim that Khadija's father, Khuwaylid did not concur this marriage and she made him drunk with wine. Allama Shibli has stated that her father had died before her marriage to Muhammad.[14]

The union with Khadija alleviated Muhammad (PBUH) perturbed financial circumstances. She placed all her fortune and business on his disposal. This sustained him a contented and prosperous life. The Quran says:

وَوَجَدَكَ عَائِلًا فَأَغْنَى [15]

Did He not find thee destitute and enrich (thee)?

Muhammad (PBUH) was twenty five years old while Khadija was forty years old at the time of their marriage. Two modern scholars are agreed on this point that the age of Khadija was forty, when she married to Muhammad.[16] Dr. Watt says that the age of Khadija has perhaps been

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[9] Ibn Sa'd, Tabqat,
[10] Gibbon, The Decline and Fall of the Roman Empire, Vol. ,P.231 Ibn Hisham, Op. Cit., Vol. 1, P.101
[11] Andrae, Tor, Op. Cit., P.41
[12] Muir, Op. Cit., P.24
[13] Ibn Kathir, As-Seerah An-Nabwia, Vol. , P.

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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exaggerated.[17] The name of seven children, whom she bore to Muhammad (PBUH) are mentioned in sources.

Khadija bore six children to the messenger Muhammad. His eldest baby was a boy named Qasim. For this name Muhammad (PBUH) acronym was Abul-Qasim. She gave birth four daughter consecutively, Zaynab, Ruqayyah, Umme-Kulthum and Fatima. Their youngest baby was also male whose name was Abdullah; historians also gave him the names of Tayyab and Tahir. The last baby was born after his commission. Both the male babies died in their infancy.[18] The Messenger had a special respect and love for Khadija in his heart. There are many traditions in this regard.[19]

Researcher of Encyclopedia Britannica comments: "By this marriage he (Muhammad) obtained sufficient capital to engage in mercantile activity on a scale commensurate with his abilities".[20]

M. Watt also commented on this happy marriage, "From the point of view of Meccan society Muhammad (PBUH) had now set his foot on at least the lowest rung of the ladder of the worldly success".[21] Bodley remarks, "In doing so, Muhammad (PBUH) placed his foot on the first rung of the ladder which would take him to the sovereignty of all Arabia".[22] Hitti writes, "With his marriage to Khadija Muhammad (PBUH) steps upon the threshold of clear history".[23]

17 Watt, Muhammad at Macca, P.38
18 Ibn Kathir, Al-Bidayah wan Nihaya, Vol.2, P.
19 Bukhari, H.3818-3824, Muslim, H.2430,2432
20 Encyclopaedia Britanica, Vol.22, P.1

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3.6: MIGRATION TO ABYSSINIA

When the Messenger preached openly and forbade them to worship idols. He also criticized them for their immoral habits and customs. In response to this, the Meccan began to persecute the companions of the Messenger. The cause of immigration to Abyssinia was torture, program and persecution suffered by the Muslims. The leaders of the Quraish left no stone unturned to oppress abuse and ridicule the believers. There were political and economic ends of the Quraish, which caused this torment.

Majority of the Orientalists is of the opinion that there was no intensity in persecution. The opposition was meek and mild to the Muslims. In this connection Watt states, "They (Qurashites) did not hold back from him when he first call them, but almost hearkened to him, until he mentioned their idols, from al –Taif there came some of the Quraish, owners of the property and rebutted him with vehemence, not approving what he said and roused against him".[1]

Watt further writes, if we admit the opposition to Muhammad (PBUH) was milder then is commonly supposed, it is clear that it was led by the most influential men of the chief families of the Quraish.[2]

The similar notions are expressed by Bernard Lewis in his book "The Arabs in History". "His early preaching was apparently regarded as harmless by the Meccans, who offered no opposition. As Muhammad (PBUH) became more assertive and openly attacked the existing religion of Mecca, opposition to him and to his followers among the ruling elements hardened. Much of his followers drawn from the poorer classes and the opposition of the Makkans hierarchy had economic and social motives".[3]

Another learned scholar has the same opinion relating persecution of the Muslims at the hands of the Makkans. He states, "One apparently reliable source even states categorically that the persecution of the members of the sect started when Muhammad (PBUH) mentioned their idols. It goes on to say, an interesting detail which somehow rings true, that Quraishite landowners from Taif came and reproached him for this; they behaved violently towards him and showed

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their dislike of what he said and so roused up those who served them".[4] Rodinson moves on to write that the actual persecution was on the whole comparatively mild[5]

Tor Andrae has also echoed the assumptions of his predecessors. He states, the persecution of Muhammad (PBUH) was of very underhanded nature. As long as he was protected by his uncle and his clan a serious threat to his safety was not of question.... The external sufferings which the prophet was compelled to undergo were apparently not very severe. Matters were serious for those of his followers who were socially weak and unprivileged the poor strangers and slaves.[6]

D.S. Margoliouth, while discussing migration to Abyssinia gives different reasons and causes of migration. He states, "In that country which had sent effective and to the persecuted Arabian Christian and which had manifested detestation of the Meccan idolatry, Muhammad (PBUH) resolved to find a refuge for his followers, perhaps looking forward to seeing them return at the head of an Abyssinian army".[7]

He further states that on the analogy of the similar scenes we should suppose that the envoys of Muhammad (PBUH) urged the Negus to take an active part in suppressing paganism.[8] At first we deal with this notion that the persecution of the Muslims was thus mostly of a mild nature.

Watt and other Orientalists reduced the severity of persecutions. They do not acknowledged the physical tortures and assaults bore by the Muslims at the hands of influential leaders of the Quraish. Bilal, khabab, Ammar and many others were harshly beaten and tortured. According to them persecutions were merely verbal criticism of the message and the Messenger. Watt has selected a single version of Ibn-Ishaq for delineating the persecution of the Muslims. He has ignored other version of torments to which the companions were suffered.

Ibn-Hisham states, "Then the Quraish showed their enmity to all those who followed the prophet; every clan which contained Muslims attacked them, imprisoning them, and beating them, allowing no food or drink and exposing them to the burning heat of Mecca, so as to reduce them from their religion".[9]

[4] Rodinson, Maxime, Muhammad , P.108
[5] Ibid, P.109
[6] Andrae, Tor, Op. Cit., Pp.125-126

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"Bilal, an Abyssinian slave belongs to Ummaya b. Khalf. He used to bring him (Bilal) out at the test part of the day and through him on his back in the open valley and have a great rock put on his chest; then he would say to him, you will stay here till you die or deny Muhammad (PBUH) and worship Al-Lat and Al-Uzza.". He used to say while he was enduring this, "one, one".[10] Later on Abu Bakr purchased him and set him free in the name of Allah and his Messenger.

Tor Andrae himself admits severity of the persecutions. He say, "After Satanic Verses, a compel rapture occurred between him and the leaders in Mecca. Step by step we are able to see how the conflict reached a climax, how the accusation of opponents became increasingly bitter, how more and more ruthlessly they poured out their scorn and contempt upon the man who had so deeply bounded their religious and social pride.[11]

Most of the companions were tortured and assaulted physically by the pagans. For instance, Uthman b. Affan, Musab b. Ummair, Abu-Zurr Ghifari, Zubair b. Awwam, Khalid b. Saeed etc. The companions of low status and slaves like Bilal, Khabbab, Ammar, Yasir, Sohaib were treated badly. Leaders of the opposition committed aggression against them and forced them to speak out words of disbelief. Allah has revealed this verse in this reference.

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ [12]

Who so disbelieveth in Allah after his belief - save him who is forced thereto and whose heart is still content with the Faith - but whoso findeth ease in disbelief: On them is wrath from Allah.

Now we come to the persecution of the Messenger. The Messenger was their prime target to persecute. Abu-Lahab, the real uncle of the Messenger fell deeply into the filth of the venom and malice. Abu-Lahab and his wife Um-Jamil had made their vocation to scatter thorns, prickly cactus and rubbish on the way of Messenger.[13]

Amr b Alas narrated that the prophet one day was saying his prayers in the precincts of Kaaba. Uqba b.Abi Mueet threw his cloak round the prophet is neck and turned it on and on till it became like a rope. It began strangulate the prophet. By chance Abu-Bakar came there and drove

[10] Ibn Hisham, Op. Cit., Vol.1, P.165

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away Uqba, saying, "Will ye slay a man who says my lord is Allah? And in truth he hath come with manifestation from God".[14]

Abu-Lahab was dead against the Messenger. He ordered his sons to divorced Muhammad (PBUH) 's daughters. They did so at once. Margoliouth writes about the enmity of Abu-Lahab. Of Muhammad (PBUH) 's opponents before the flight, the prominent appears to have been Abu-Jahl or Abul Hikam son of Hisham of Bani Makhzum and the prophet's uncle Abu-Lahab, Abdal Uzza.[15]

Another inveterate enemy of the Messenger was Abu-Jahl. He was the most eminent leader of the opposition. He came of the clan of Makhzum. He was put to death by the Muslim at the battle of Badr in 2 A.H. Watt states, "The most prominent opponent for some years before his death at Badr was Abu-Jahl… It was Abu-Jahl who organized the league of various clans against Hashim and Al-Mutalib".[16]

Abu-Jahl instigated his people to persecute and torture the Muslims as well as the Messenger. He was the most effective leader of the opposition. Although he did not come from Taif nor he had any land or property in Taif as Watt says about influential leaders without mentioning their names. "One day Abu-Jahl asked Uqba b.Abi Mueet to fetch the stomach of a freshly killed camel. Uqba fetched the stomach he placed the dirty stomach on the prophet, when he was prostrating. Fatima, Muhammad's (PBUH) daughter, heard about this. She rushed to help her father. She put the stomach off her father's back".[17]

Sir William Muir states in connection to persecution of the Prophet by Abu-Lahab. He states, "A few of the inveterate enemies of Islam (Abu-Lahab among the number) who lived closed by his (prophet) house, used spitefully to throw unclean and offensive things at the prophet, or upon his hearth as he cooked his food".[18]

These are some instances of persecutions, we do not know, on what ground, Orientalists have suppose that the persecution was mild and Muslim sources have exaggerated this.

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[14] Bukhari, H.
[15] Margoliouth, Op. Cit., Pp.153-154

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The Makkans boycotted the Prophet and his family for three years. This boycott was economic as well as social. Banu Hashim had nothing to eat. They faced all these hardships heroically. The people of Ta'if stoned the Messenger and hurt him seriously. This is the most bitter and severe day in his life. The Makkans did not allow him to enter Makkah except in the shelter of some prominent leader of the Quraish.

The Quran Says:

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۖ وَاللَّهُ خَيْرُ الْمَاكِرِينَ [19]

And when those who disbelieve plot against thee (O Muhammad (PBUH)) to wound thee fatally, or to kill thee or to drive thee forth; they plot, but Allah (also) plotteth; and Allah is the best of plotters.

Now we deal with other reasons of migration to Abyssinia as Margoliouth supposed. Muhammad (PBUH) sought armed help from Negus to overcome the Meccans. On the other hand, he deliberately rejected this kind of help and supposed that the prophet was perhaps aware of its disadvantages. And after this he tried to make compromise with the Meccans. Satanic verses were uttered in this connection. All these assumptions have been made by Margoliouth. Is there any kernel of truth in these assumptions? There is not a single evidence for armed help, we found in Islamic sources. This charge is completely baseless and is the distortion of history.

Every kind of torture and torment was exercised against the Messenger. Dirt and filth were thrown on him. Thorns were spread on his way. He was called a magician, a poet, a kahin and mad. He was boycotted economically and socially. A false propaganda campaign was launched against him. He was starved and physically tortured.

Watt states that there might have been economic and political objectives. There was no any kind of political or economic ends of migration. The Muslims migrated to Abyssinia only to escape from torture and persecution and also to perform their religious obligations freely.

Watt produces a new theory as a reason of migration. He claims that Uthman b. Mazun and Khalid b. Saeed led a dissent group within the Muslims. They opposed the prominent position of Abu-Bakr. Watt also claims that there was a Tri-im-Verate group (pressure group), Abu-Bakr, Umar and Abu-Obaida. To reduce internal tension, the Messenger sent these personalities to

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Abyssinia. There is no truth in his claim. It is mere a distortion and misinterpretation of historical facts.

Muir remarks on the migration to Abyssinia. On this occasion the emigrants were few, but the part they acted was of deep importance in the history of Islam. It convinced the coreish of the sincerity and resolution of the converts and proved their readiness to undergo any loss and any hardship rather than abjure the faith of Muhammad (PBUH) . A bright example of self denial was exhibited to the whole body of believers, who were led to regard peril and exile in the cause of God, as a privilege and distinction.[20]

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3.7: critical Analysis of orientalistic thoughts on political wisdom

The orientalists tried to minimize the political wisdom of the profit at Makkah. Most of the orientalists have the viewpoint that Muhammad (PBUH) was a prophet at Makkah while after migration he became a politician. But as we see there were many incidents happened at Makkah through which the political wisdom of the profit became obvious.

When the prophet was fifteen years old, a war broke out in the surrounding of Makkah at Ukaz. Quraish and kinanah were at one side while Hawazan and some other tribes were on the opposite side. The war was called Fijar because it was fought during the second month. Muhammad (PBUH) took part in one of the battle but his participation was very minor.[1]

Several battles were fought with various successes, and hostilities, more or less formal, prolonged for four year when truce was called.

"But though now near twenty year of age, he had not acquired the love of arms."[2]

The war was so called (*Fijar*) because it was fought during the sacred months; (Rajab, Zee-Qaad, Zil Hajj and Muharram) when fighting was forbidden. In this war the commander in chief of the Quraish was the Harb Ibn Umayyah. Zubair Ibn Abdul Mutalib was the commander of Bani Hashim. Muhammad (PBUH) took part in one of the battle. The Prophet picked up the arrows fired by the enemy and handed them over to his uncles.[3] It is the fact that Muhammad (PBUH) did not involved directly in any of these wars. The cause of the Quraish was just, so the prophet participated in Fijar war. But his rule was very minor.

At the end of these wars, when peace was restored, noble men of the Quraish realized the need of forming a confederacy at Mecca to establish peace. After the Fijar wars Zubair Ibn Abdul Mutalib proposed to revive an old pact known as Hilful Fuzul.[4]

Bani Hashim, Bani Mutalib, Bani Zuhra, and Bani Taim assembled in the mansion of Abdullah Ibn Judan of Banu Taim. The participant swore the following oath, "By God, we shall all be as one hand along with the oppressed against the oppressors until the latter give back the former their rights and this as long as the sea will be able to moisten a hair and also as long as the

[1] Muir. The Life of Muhammad . P.15

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mounts of Hira and Thabir will stand in their places, the economic situation being treated with equality."[5]

When truce was taken place, the Messenger was twenty years old.[6] The Messenger, very actively participated in forming a confederacy to maintain peace and harmony in his society and for suppressing injustice and violence of any kind and for defending (vindicating) the rights of the weak and the destitute. After the prophet hood he said, "I was present in the house of Abdullah ibn Judan witnessing a truce that I would not exchange for a pack of red camels, and if I were invited to it in Islam, I would respond."[7]

The establishment of this confederacy was the beginning of the first Human Rights Commission. Its name 'League of the Just' was justified in the light of its objectives. Hilf-ul-Fuzul teaches all the mankind to always help the oppressed against the oppressor.

Dr. Saleem bin M.Rafi says, "It is very astonishing to note that the U.N. Charter for human rights was framed after it came into existence in 1948, i.e., nearly 1400 years after the first charter of league of the just was written and signed by the prophet."[8]

A confederacy formed at Mackkah shortly after the restoration of peace, for the suppression of violence and injustice, aroused an enthusiasm in the mind of Muhammad (PBUH) which the martial exploits of the sacrilegious war failed the kindle.[9]

"They formed an alliance of clans which may call the league of the virtuous, though other explanations of the name are given. Muhammad (PBUH) was present at meeting at which the league was formed, and even in later life approved it."[10]

The participation of Muhammad (PBUH) in this confederacy shows that in the very days of his youth, Muhammad (PBUH) was very eager to establish peace in society. Later on he also expressed a desire to sign and take active part in such kind of pacts. This reveals that he is the Prophet of peace not of violence.

Rodinson says about the arbitration of the prophet during the reconstruction of Kabah. The following story if true would be an indication of regard in which Muhammad (PBUH) was held.

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7 Ibn Hisham, Vol.1, Pp. 182-183

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Unfortunately, it has certainly been embellished and may even be an outright invention, whose purpose was apologetic.[11]

When the profit was thirty five year old. The incident of reconstruction of Kabah has taken place. This incident throws light on the political wisdom and power of quick decision.

The wall of kabah were cracked. "There had been a theft of some of its treasure which was stowed in a vault that had been dug inside the building for the purpose."[12]

Different clans of the Quraish divided into four main groups. Each group has had to build one side of the kabah. "So they worked separately, until the walls were high enough for the Black Stone to be built more into its corner. Then a violent disagreement broke out amongst them, for each clan wanted the honor of lifting it into its place."[13]

"The Quraish fell out among themselves about who should have the honour of replacing the sacred god-stone to its honored position……. Muhammad (PBUH) 's solution ---that the holy stone should be placed on a blanket and jointly lifted into place by all the sheikhs of the clans--- was instantly accepted."[14]

There created a danger of civil war among the Makkans. Swords were drawn to settle the dispute. This alarming situation was prevailed over Makkah for five days. An oldest Makkan suggested, O Koreish, hearken unto me! My advice is that the man who chanced first to enter the court of the kabah by younder gate, he shall be chosen either to decide the difference amongst you, or himself to place the stone. The proposal was confirmed by acclamation, and they awaited the issue. Muhammad (PBUH) , who was at the moment observed approaching, was the first to winter. Seeing him, they all exclaimed, 'there come the Faithful arbiter (Al-Amin); we are content to abide by his decision.' Calm and possessed, Muhammad (PBUH) received the commission, and at once resolved upon an expedite which should conciliate them all. [15]

This is how a great tension was frees and the Quraish were avoided from bloodshed by the wisdom and excellent decision of the Messenger. This decision shoes the outstanding political wisdom of the Messenger. In this way, the Messenger was destined to lay the last stone to the edifice of Allah's religion i.e. Islam.

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[11] Rodinson, Muhammad , P.53

[12] Lings, Martin, Muhammad His Life Based on the Earliest Sources, P.41

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When the Makkans pretended and tortured the companions of the Prophet. In the beginning, he taught them the lesson of patience and endurance. When their cruelties and viciousness crossed the limits, he advised his companions to migrate to Abyṣsinia. Its ruler, Negus was very just and kind hearted.

So, the Muslim migrated to Abyssinia. There they stayed for many years in peace and relief. They were free to perform their religious duties obligations. Bernard Lewis says, "As Muhammad (PBUH) became more assertive and openly attacked the existing religion of Mecca, opposition to him and to his followers among the ruling elements hardened. Much of his followers drawn from the peerer classes and that the opposition of Makkan hierarchy had economic and social motives.[16]

Rodinson states, "The persecution of the members of the sect started when Muhammad (PBUH) mentioned their idols. The Quraishite landowners from Ta'if came and reproached him for this,. They behaved violently toward him and showed their dislike of what he said and roused up those who served him."[17]

Ibn Hisham writes," Then the Quraish showed their enmity to all those who followed the Prophet; every clan which contained Muslims attacked them, imprisoning them and beating them, allowing no food or drink and exposing them to the burning head of Makkah, so as to reduce them from their religion."[18]

On this persecution, Muhammad (PBUH) allowed his followers to immigrate to Abyssinia. So the Muslims migrated to Abyssinia into two groups. The member of first group was eleven men and four women while the second group consisted of eighty three men and eighteen women.[19]

In the court of Negus, Jafar b. Abu Talib made a speech, which reveals the Prophet's policy and political wisdom. Negus was greatly impressed on hearing the verses of the Quran. The Messenger's message was presented in the court of Negus. Muslim sources suggested that Negus became Muslim through these emigrants.

These emigrants were the first preachers of Islam outside the Arabia. The wisdom of migration was that where ever any Muslim migrated, the eternal message of the Quran automatically spread there. So the message of the Messenger reached Abyssinia. In other words the light of Islam began to spread into other continent i.e. Africa.

[16] Lewis, Bernard, Op.Cit, Pp.35-36

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The wisdom of migration also reveals that Islam is not the religion of only Arabs, but it is a universal religion for the human beings. The Quran Says

Similarly, Muhammad (PBUH) was not the apostle of the Arabs but he is the Messenger for all the nations, all the areas and for all the times till the Day of Judgment. The Quran Says

So both the Message and the Messenger have universal and international status.

Similarly, the messenger's invitation to other Arab tribes is a part of his political wisdom and policy. He involved the Yathribites in Aqaba to Islam. These two oaths of allegiance showed high light his political wisdom. In this way the messenger arranged to spread the universal message of the Quran to whole mankind.

Muir writes about its significance, "It convinced Koreidh, of the sincerity and resolution of the converts, and proved their readiness to undergo any loss and any hardship rather than abjure the faith of Muhammad (PBUH) . A bright example of self denial was exhibited to the whole body of believers, who were led to regard peril and exile in the cause of God as a privilege and distinction. It may also have suggested the idea that the hostile attitude of their fellow citizens, combined with the merits of their creed, might secure for them within the limits of Arabia itself a sympathy and hospitality as cordial as that afforded by the Abyssinian King, and thus given the birth to the idea of a greater 'Hijrah', the migration, to medina".[20]

Dr Ali Muhammad (PBUH) As-Sallwabee States the morals and lessons of this pact in these words, "A Muslim must strive to have a positive effect on society, to be a person who is remembered for the positive influence he has on the events that take place during the lifetime. Even prior to receiving revelation for the first time, the Prophet was known for his many positive contributions to society, to the degree that anyone in the Quraish called him by the name, 'Al-Amin' --- 'The Trustworthy One'[21]. The Messenger of Allah felt honored for being able to participate in an alliance that was formed on the basis of establishing justice which show that justice has an absolute and not a relative value'[22].

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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Dr. Sallabee says, "The way in which the Prophet brought an end to the dispute was both wise and just; everyone was pleased, and the shedding of the blood was avoid……The Prophet's solution to the Quraish's problem was characteristic of his entire life, for through out his life Allah guided him to choosing the best and most practical solution to every problem he faced.[23]

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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Chapter

4

PROPHETHOOD

AND

ORIENTALISM

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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4.1: MEANINGS AND SIGNIFICANCE OF PROPHETHOOD

Allah Almighty has created this magnificent universe. There are thousands of creatures, created in it. Among all the creatures, Angels, Jinns, and Human Beings are worth mentioning. In this splendid universe, the most beautiful creature is the Man. Man is the magnum opus of His creation. The Quran says:

لَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ فِيٓ أَحۡسَنِ تَقۡوِيمٖ[1]

Surely We created man of the best stature

Allah Almighty also has bestowed upon the man the glory and prestige over the whole other creatures, as the Quran says:

وَلَقَدۡ كَرَّمۡنَا بَنِيٓ ءَادَمَ وَحَمَلۡنَٰهُمۡ فِي ٱلۡبَرِّ وَٱلۡبَحۡرِ[2]

Verily we have honoured the children of Adam. We carry them on the land and the sea.

There is a dire need to fulfill the Human spiritual as well as the materialistic requirements/necessities. The man requires guidance for these requirements. To achieve these ends, some type of guidance is necessary/mandatory. The question arises, who can we receive this guidance? The answer is very simple, through knowledge. At the initial stage we get knowledge through observation and experiment with the help of our senses. On the other hand, at high level, we receive knowledge through deductive reasoning accompanied by scientific investigation. There is no doubt, Allah always helps a man in his innovative efforts to explore the secrets and mysteries of this vast universe. There are some God gifted intellectuals who achieve ion moments of rare inspiration and discover the secrets and new laws of the nature.

There is another kind of knowledge which is beyond the approach of our senses or science. Philosophy and science can only make supposition about it. Human speculation about fundamental facts, based on reason, can never achieve the level of authenticity. And their restrictions do not represent them as decisive. As such man is reliant on whatever knowledge is communicated/conveyed to him by Allah. How does this knowledge be conveyed/transmitted? To convey/transmit this expertise to humanity, Allah selects his Prophets and messengers. He reveals/exposes the Truth to them and they disclose it to their people."

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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This group is the most noble and pious in its descent and character. Allah has revealed His Message to these Messengers.

What is revelation?

4.1.1: Revelation:

i. "The act of making known a truth which was previously secret".[3]

ii. "The act of revealing or communicating divine truth especially by divine agency or supernatural means".[4]

iii. "To disclosure or communication of knowledge to man by a divine or supernatural agency". OR "An instance of such communication of knowledge to man, something disclosed or made known by divine or supernatural means".[5]

iv. Wahy: Inspiration, particularly the divine inspiration of the Quran and other scriptures".[6]

The Holy Quran uses the word 'Wahy' for revelation. The Quran says:

وَمَا يَنطِقُ عَنِ ٱلۡهَوَىٰٓ إِنۡ هُوَ إِلَّا وَحۡيٌ يُوحَىٰ[7]

Nor doth he speak of (his own) desire. It is naught save an inspiration that is inspired

إِذۡ يُوحِي رَبُّكَ إِلَى ٱلۡمَلَٰٓئِكَةِ أَنِّي مَعَكُمۡ[8]

When thy Lord inspired the angels, (saying): I am with you

يَوۡمَئِذٖ تُحَدِّثُ أَخۡبَارَهَا بِأَنَّ رَبَّكَ أَوۡحَىٰ لَهَا[9]

That day she will relate her chronicles, Because thy Lord inspireth her.

وَأَوۡحَيۡنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ[10]

And We inspired the mother of Moses,

To whom Allah reveals His revelation are called Prophets. These are selected personalities, who are authorized to convey this message to the man kind. They are the best persons of their ages.

[3] Collins Concise Dictionary and Thesaurus, P.856
[4] Webster Comprehensive Dictionary, P.1077
[5] Oxford English Dictionary, Vol.13, P.813
[6] -

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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4.1.2: Meanings of Prophet and Prophethood:

i. One who delivers divine messages or interprets the divine will.

ii. One who foretells the future, especially an inspired predictor.[11]

"A person supposedly chosen by God to pass on His message".[12]

"A divinely inspired revealer, interpreter or spokesman".[13]

The Prophet: Muhammad (PBUH) , the founder of Islam;

A rendering of the Arabic title Al-Nabiy, often used by the writers of Islam. (sometimes put for another Arabic title 'Al-Rasul', the 'apostle' or 'messenger', esp. in the formula "There is no god But God (Allah); Muhammad (PBUH) is the Messenger of God").One who predicts or foretells what is going to happen is called prophet. The Quran does not use the designation 'Prophet'. But Quran uses the adjective noun Nabi or Rasul.

The position or office of a Prophet.[14]

Imam Ragib Isfahni has defined the meaning and concept of Prophethood in these words: "Prophethood is ambassadorship between God and his matured people for their betterment in this world and the hereafter world".[15]

Allah has produced all the necessary abilities and reservoirs to a man, which he requires. All the necessities and commodities of human life are produced infinitely, water, air, light, etc. All these material and worldly needs are provided for the betterment and survival of humanity. Allah has granted a man with uncountable/unlimited blessings.

وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا[16]

And if ye would count the favour of Allah ye cannot reckon it.

It is vital need to fulfill man's spiritual and mental needs. It is an established fact that no one could dare to refute the spiritual and mental growth has been depends on revelation. There must

[11] Webster Comprehensive Dictionary, P.1011
[12] Collins Concise Dictionary, P.767
[13] The New Encyclopedia Britannica, Vol.9, P.732

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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And if ye would count the favour of Allah ye cannot reckon it.

It is vital need to fulfill man's spiritual and mental needs. It is an established fact that no one could dare to refute the spiritual and mental growth has been depends on revelation. There must be a specified/specific man with special spiritual talent to tell mankind, the purpose and goal of his creation. What is the basic philosophy of human creation? What is the objective of his life? And how can it be achieved?

It is obligatory to know the basic purpose of human creation to attain success in this world and in hereafter. For this purpose Allah has commissioned men with deep vision, instinct and foresight. Allah has revealed to them the objective of man's creation.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ[17]

I created the jinn and humankind only that they might worship Me.

It is their incumbent duty to communicate Allah's revelation to mankind. These personalities are known as Prophets and Messengers of Allah. Prophets had been sent to cure the spiritual disorder of humanity and rehabilitate its moral health concerned with the inner man, his soul and his spirit. He is concerned with man's physical obligations and prosperity as for as these make an impression on the inner self.

There are different paths of thinking and action in this world. There is only one path that is the right path to carry on as the Quran says:

وَعَلَى ٱللَّهِ قَصْدُ ٱلسَّبِيلِ وَمِنْهَا جَآئِرٌ[18]

And Allah's is the direction of the way, and some (roads) go not straight.

إِنَّ ٱللَّهَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ[19]

Lo! Allah is my Lord and your Lord, so worship Him. That is a straight path.

أَفَمَن يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَى أَمَّن يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُّسْتَقِيمٍ [20]

إِنَّ الدِّينَ عِندَ اللَّهِ الإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِن بَعْدِ مَا
جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَن يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ [21]

[17] Adh-Dhariyat, 51:56
[18] An-Nahl, 16:9
[19] Aal-Imran, 3:51
[20] Al-Mulk, 67-22

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔
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وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ۔ [22]

It is the imperative duty of the messenger to guide the people to the straight path. For this course Allah has sent his Prophets and messengers. The Quran says:

وَلِكُلِّ أُمَّةٍ رَّسُولٌ [23]

And for every nation there is a messenger

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ إِنَّمَا أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ [24]

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُم مَّنْ هَدَى اللَّهُ وَمِنْهُم مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ۔ [25]

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ [26]

All these Prophets and messengers had preached the same religion that is Islam. Because Islam is the only Din recommended by Allah. Allah does not accept any other religion other than Islam. The Quran says:

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[21] Aal-Imran, 3:19
[22] Ash-Shura, 42:52
[23] Yunus, 10:47
[24] Ar, Ra'd, 13:7
[25] An-Nahl, 16:36
[26] Fatir, 35:24

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ [27]

There is no doubt, they have adopted different methods to teach and preach their people according to their geographical, social and cultural needs.

All the Prophets have the same fundamental teachings such as, belief in oneness of Allah, belief in hereafter, reward for noble deeds and punishment for evil deeds.

4.1.3: Significance:

Imam Abu Hamid Al-Ghazali has described the significance of the Prophethood in these words: "People have the dire need of Prophets as a need of physicians, the authenticity of a doctor proves with experienced and the sign of the veracity of Prophet in his miracles"[28].

Imam Ibn Taymia says about the significance of Prophethood. "The Prophethood is a soul, light and life of the world. The perfection of this world is impossible without Prophethood. This world is dark and cursed without the light of Prophethood".[29]

The Quran says:

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِّيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ [30]

He it is Who sendeth down clear revelations unto His slave, that He may bring you forth from darkness unto light;

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ [31]

We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure;

According to Sayyid Maudoodi, "The Prophet speaks and throws a rare light on subject upon which no other can speak. He has insight into subtle and intricate questions that no other would

[27] Aal-Imran, 3:85
[28] Imam Ghazali, Ahyaye Ulum ud Din, Vol.1, P.85
[29] Ibn Taymiyah, Fatawa, Vol.19, P.93
[30] Al-Hadid, 57:9
[31] Ibid, 57:25

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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هُوَ ٱلَّذِى يُنَزِّلُ عَلَىٰ عَبْدِهِۦٓ ءَايَـٰتٍۭ بَيِّنَـٰتٍ لِّيُخْرِجَكُم مِّنَ ٱلظُّلُمَـٰتِ إِلَى ٱلنُّورِ[30]

He it is Who sendeth down clear revelations unto His slave, that He may bring you forth from darkness unto light;

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَـٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَـٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ[31]

We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure;

According to Sayyid Maudoodi, "The Prophet speaks and throws a rare light on subject upon which no other can speak. He has insight into subtle and intricate questions that no other would have understood despite years of profound thinking and meditation. Reason accepts whatever he says; The heart feels its truth. The experiences and observations of things in this world all testify to the truth of every word that flows from his mouth. His nature and character are so good and pure that in all affairs, his attitude is that of truthfulness, straight forwardness and nobility. He never does or utters wrong, nor does he commit any evil. He always inspires virtue and righteousness and practices himself what he preach to others. In fact, the Prophet is the most exalted form of human living. His character is without blemish, the most minute's scrutiny fails to reveal any flaw in his life".[32]

Just as a human being is a human, not because he desired it or made effort for it. But as a matter of fact, it is Allah's allotment. Similarly a Prophet is not a Prophet of his own volition and will but because of Allah determined it so. Every Prophet or messenger has had to observe a specific time of meticulous meditation and worship before his ordainment not everyone who so tries can be appointed as a Prophet. The contrast between a Prophet and an ordinary man is the parallel as between a human being and an animal.

Allah has sent Prophets to guide people to the right way of life in the light of the divine message. The Sirah and teachings of the messenger is the beacon light to guide people to the straight path.

إِنَّ ٱللَّهَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ ۗ هَـٰذَا صِرَٰطٌ مُّسْتَقِيمٌ[33]

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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Lo! Allah is my Lord and your Lord, so worship Him. That is a straight path.

وَأَنَّ هَٰذَا صِرَٰطِي مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ[34]

'And (He commandeth you, saying): This is My straight path, so follow it. Follow not other ways, lest ye be parted from His way

قُلْ إِنَّنِي هَدَىٰنِي رَبِّيٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَٰهِيمَ حَنِيفًا[35]

Say: Lo! As for me, my Lord hath guided me unto a straight path, a right religion, the community of Abraham, the upright,

Allah Almighty has sent many Prophets and Messengers to different lands, in every nation at the different span of time. According to an Islamic tradition their number is one hundred and twenty four thousand while in an Israelite lore God has sent one hundred and forty thousand Prophets. The objective of their annunciation was the same/identical. They all called their people to one God. Alpha and Omega of the Prophethood are Adam and Muhammad (PBUH) , Naoh, Abraham, Ismael, Isaac, David, Moses, and Jesus are the great Prophets but Muhammad (PBUH) is the greatest of all. He is the crown of Prophethood. He is also the seal of Prophethood. When the stage was in its full swing, the hero Prophet was raised. And the edifice of Prophethood was perfected forever till the last day. It is crystal clear that the Quran presents so many evidences to confirm the Prophethood of Muhammad (PBUH).

يسٓ وَٱلْقُرْءَانِ ٱلْحَكِيمِ إِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ[36]

Ya Sin. By the wise Qur'an, Lo! thou art of those sent

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّي رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا[37]

Say (O Muhammad (PBUH)): O mankind! Lo! I am the messenger of Allah to you all

فَٱصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ[38]

So proclaim that which thou art commanded, and withdraw from the idolaters.

وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ[39]

We sent thee not save as a mercy for the peoples.

يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا[40]

O Prophet! Lo! We have sent thee as a witness and a bringer of good tidings and a warner.

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[34] Al-An'am, 6:153
[35] Ibid, 6:161
[36] Ya-Seen, 36:1-3

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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وَمَآ أَرۡسَلۡنَٰكَ إِلَّا كَآفَّةٗ لِّلنَّاسِ بَشِيرٗا وَنَذِيرٗا[41]

And We have not sent thee (O Muhammad (PBUH)) save as a bringer of good tidings and a warner unto all mankind

تَبَارَكَ ٱلَّذِي نَزَّلَ ٱلۡفُرۡقَانَ عَلَىٰ عَبۡدِهِۦ لِيَكُونَ لِلۡعَٰلَمِينَ نَذِيرًا[42]

Blessed is He Who hath revealed unto His slave the Criterion (of right and wrong), that he may be a warner to the people

His Prophet hood is testified through revelation as the Quran says,

وَأُوحِيَ إِلَيَّ هَٰذَا ٱلۡقُرۡءَانُ لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ[43]

. This Qur'an hath been inspired in me, that I may warn therewith you and whomsoever it may reach.

إِنَّآ أَوۡحَيۡنَآ إِلَيۡكَ كَمَآ أَوۡحَيۡنَآ إِلَىٰ نُوحٖ وَٱلنَّبِيِّـۧنَ مِنۢ بَعۡدِهِۦۚ وَأَوۡحَيۡنَآ إِلَىٰٓ إِبۡرَٰهِيمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَٰرُونَ وَسُلَيۡمَٰنَۚ وَءَاتَيۡنَا دَاوُۥدَ زَبُورٗا[44]

Lo! We inspire thee as We inspired Noah and the prophets after him, as We inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and as We imparted unto David the Psalms;

وَمَا يَنطِقُ عَنِ ٱلۡهَوَىٰٓ إِنۡ هُوَ إِلَّا وَحۡيٞ يُوحَىٰ[45]

Nor doth he speak of (his own) desire. It is naught save an inspiration that is inspired,

His noble and pious character is a good evidence of his Prophethood.

فَقَدۡ لَبِثۡتُ فِيكُمۡ عُمُرٗا مِّن قَبۡلِهِۦٓۚ أَفَلَا تَعۡقِلُونَ[46]

I dwelt among you a whole lifetime before it (came to me). Have ye then no sense ?

The Book (Al-Quran) also acknowledges his Prophethood.

تَنزِيلُ ٱلۡكِتَٰبِ لَا رَيۡبَ فِيهِ مِن رَّبِّ ٱلۡعَٰلَمِينَ[47]

[41] Saba,34:28
[42] Al-Furqan, 25:1

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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The revelation of the Scripture whereof there is no doubt is from the Lord of the Worlds.

وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ[48]

and We have revealed unto thee the Remembrance that thou mayst explain to mankind that which hath been revealed for them

إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ[49]

This is naught else than a reminder unto creation

إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ[50]

Lo! We, even We, reveal the Reminder, and lo! We verily are its Guardian.

وَمَا كَانَ هَٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ وَلَٰكِن
تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ
ٱلْعَٰلَمِينَ[51]

And this Qur'an is not such as could ever be invented despite of Allah; but it is a confirmation of that which was before it and an exposition of that which is decreed for mankind - Therein is no doubt - from the Lord of the Worlds.

مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ وَلَا ٱلْإِيمَٰنُ وَلَٰكِن جَعَلْنَٰهُ نُورًا
نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا[52]

Thou knewest not what the Scripture was, nor what the Faith. But We have made it a light whereby We guide whom We will of Our bondmen

وَمَا كُنتَ تَتْلُوا۟ مِن قَبْلِهِۦ مِن كِتَٰبٍ وَلَا تَخُطُّهُۥ بِيَمِينِكَ ۖ إِذًا
لَّٱرْتَابَ ٱلْمُبْطِلُونَ[53]

And thou (O Muhammad (PBUH)) wast not a reader of any scripture before it, nor didst thou write it with thy right hand, for then might those have doubted, who follow falsehood

وَمَا كُنتَ تَرْجُوٓا۟ أَن يُلْقَىٰٓ إِلَيْكَ ٱلْكِتَٰبُ إِلَّا رَحْمَةً مِّن رَّبِّكَ[54]

Thou hadst no hope that the Scripture would be inspired in thee; but it is a mercy from thy Lord

يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلرَّسُولُ بِٱلْحَقِّ مِن رَّبِّكُمْ فَـَٔامِنُوا۟
خَيْرًا لَّكُمْ[55]

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[47] As-Sajdah, 32:2
[48] Al-Nahl, 16:44
[49] At-Takwir, 81:27
[50] Al-Hijr, 15:9
[51] Yunus, 10:37

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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O mankind! The messenger hath come unto you with the Truth from your Lord. Therefor believe; (it is) better for you

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ[57]

Muhammad (PBUH) is but a messenger, messengers (the like of whom) have passed away before him.

فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ[58]

So believe in Allah and His messenger, the Prophet who can neither read nor write,

When it came into the knowledge of some/any person that the only straight way is that has been told by the messenger of Allah. Then it is mandatory for the humanity to believe in the messenger, to obey and follow him.

The Jew Rabbis, Christian monks and the Arab soothsayers used to mention about a coming messenger. They also had waited for his manifestation very anxiously. The Jews and the Christians made prophecies about the coming messenger in the light of Torah and Injil. The Quran attest this in the following verses.

ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِىَّ ٱلْأُمِّىَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ[59]

Those who follow the messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them

وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّۦنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَٰبٍ وَحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥ ۚ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِى ۖ قَالُوٓا۟ أَقْرَرْنَا ۚ قَالَ فَٱشْهَدُوا۟ وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ[60]

When Allah made (His) covenant with the prophets, (He said): Behold that which I have given you of the Scripture and knowledge. And afterward there will come unto you a messenger, confirming that which ye possess. Ye shall believe in him and ye shall help him. He said: Do ye agree, and will ye take up My burden (which I lay upon you) in this (matter) ? They answered: We agree. He said: Then bear ye witness. I will be a witness with you.

رَبَّنَا وَٱبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِكَ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَيُزَكِّيهِمْ[61]

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[56] An-Nisa, 4:170

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the Scripture and in wisdom and shall make them grow

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُم بِالْبَيِّنَاتِ قَالُوا هَٰذَا سِحْرٌ مُّبِينٌ[62]

And when Jesus son of Mary said: O Children of Israel! Lo! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is the Praised One. Yet when he hath come unto them with clear proofs, they say: This is mere magic.

Abu Umamah narrated that he asked Allah's Messenger how he began his mission? He said, "I am Abraham's prayer, Jesus glad tidings and my mother's dream. A light emerged from him illuminating the castles of Syria".[63]

Ibn Abbas reported that when the Jews of Khyber were defeated by the Ghatfan, thsy prayed, "O Allah, we beseech you by Muhammad (PBUH), the unlettered Prophet, who you have promised us will come in the last era. Grant us victory over our enemy".[64]

Therefore they overcame the Ghatfan but when the Prophet came, they denied to concede him as the messenger of Allah. The Quran says:

وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُم مَّا عَرَفُوا كَفَرُوا بِهِ[65]

though before that they were asking for a signal triumph over those who disbelieved - and when there cometh unto them that which they know (to be the truth) they disbelieve therein

شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ[66]

He hath ordained for you that religion which He commended unto Noah, and that which We inspire in thee (Muhammad (PBUH)), and that which We commended unto Abraham and Moses and Jesus, saying: Establish the religion, and be not divided therein

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[61] Al-Baqarah, 2:129
[62] As-Saff, 61:6
[63]

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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The Messenger says: "The Prophets are brothers by relationship, and their mothers are different, but their religion is one".

Shah Waliullah explains, "All the Prophets preached on din and if there was a difference among them it was in the practical details of the legal structures which they introduce amongst their followers. But so far as the basic teachings of their respective religion are concerned i.e the worship of one Allah, there is complete agreement amongst them".[67]

The wide differences that we find in the message of the Prophets and which have been unfortunately sharpened into bitter hostilities are our own mental concoctions. God Almighty, who raised the Prophet amongst the mankind at different periods of human history, entrusted them with one single message to preach to the people. If the fountain head of divine knowledge be diverse, religion must be numerous. If the source of Prophetic revelation is recognized as one____ and such recognition is inevitable there is no other alternative but to believe in one and the same religion for the same species of being, i.e, mankind".[68]

4.1.4: Prophet's Mission:

Prophet's Mission assigned b y Allah was to recite the people His verses, to teach the book and wisdom and purify them.

لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ
يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ[69]

Allah verily hath shown grace to the believers by sending unto them a messenger of their own who reciteth unto them His revelations, and causeth them to grow, and teacheth them the Scripture and wisdom

يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ قُمْ فَأَنذِرْ وَرَبَّكَ فَكَبِّرْ وَثِيَابَكَ فَطَهِّرْ وَٱلرُّجْزَ
فَٱهْجُرْ وَلَا تَمْنُن تَسْتَكْثِرُ وَلِرَبِّكَ فَٱصْبِرْ[70]

O thou enveloped in thy cloak, Arise and warn! Thy Lord magnify, Thy raiment purify, Pollution shun! And show not favour, seeking wordly gain! For the sake of thy Lord, be patient!

Ayat[71]

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[67] Shah Walli Allah, Hujjatullah al-Baligah, Vol.1, P.84
[68] Siddiqi, Abdul Hameed, Prophethood in Islam, P.38

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِۖ وَجَٰدِلۡهُم بِٱلَّتِي هِيَ أَحۡسَنُ[72]

Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way. Lo! thy Lord is Best Aware of him who strayeth from His way, and He is best aware of those who go aright.

ٱتَّبِعۡ مَآ أُوحِيَ إِلَيۡكَ مِن رَّبِّكَۖ لَآ إِلَٰهَ إِلَّا هُوَۖ وَأَعۡرِضۡ عَنِ ٱلۡمُشۡرِكِينَ[73]

Follow that which is inspired in thee from thy Lord; there is no God save Him; and turn away from the idolaters.

هُوَ ٱلَّذِيٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦۚ وَكَفَىٰ بِٱللَّهِ شَهِيدٗا[74]

He it is Who hath sent His messenger with the guidance and the religion of truth, that He may cause it to prevail over all religion. And Allah sufficeth as a Witness.

4.1.5: Obedience:

It is own commandant duty to obey His orders of the Messenger. We must follow his noble character in every walk of life.

وَمَآ أَرۡسَلۡنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذۡنِ ٱللَّهِۚ[75]

We sent no messenger save that he should be obeyed by Allah's leave

مَّن يُطِعِ ٱلرَّسُولَ فَقَدۡ أَطَاعَ ٱللَّهَۖ[76]

Whoso obeyeth the messenger hath obeyed Allah

قُلۡ إِن كُنتُمۡ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِي يُحۡبِبۡكُمُ ٱللَّهُ[77]

Say, (O Muhammad (PBUH) , to mankind): If ye love Allah, follow me; Allah will love you

وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمۡ عَنۡهُ فَٱنتَهُواْ[78]

And whatsoever the messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it)

وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ فَازَ فَوۡزًا عَظِيمًا[79]

Whosoever obeyeth Allah and His messenger, he verily hath gained a signal victory.

[72] Al-Nahl, 16:125
[73] Al-An'am, 6:106
[74] Al-Fath, 48:26
[75] An-Nisa, 4:64

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَلَا تُبْطِلُوٓا۟ أَعْمَـٰلَكُمْ[80]

O ye who believe! Obey Allah and obey the messenger, and render not your actions vain.

4.1.6: Finality of the Message and the Messenger-ship:

Adam was the first Prophet of God. The Messenger is the last lock of the edifier of Prophethood. The Quran Says:

ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَـٰمَ دِينًا[81]

This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion AL-ISLAM.

مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَـٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ[82]

Muhammad (PBUH) is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets

إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَـٰفِظُونَ[83]

Lo! We, even We, reveal the Reminder, and lo! We verily are its Guardian.

"Prophecy or Prophethood not only ends and come to a close with the advent of Muhammad (PBUH), but it also achieves its final plentitude, consummation and culmination in him. This means that Prophet Muhammad (PBUH) represents the completion and climax of all earlier Prophetic missions, as well as the fulfillment and full blossoming of all antecedent Divine revelations seen in this perspective, it becomes absolutely certain that where as the objective and aim of Muhammad (PBUH) 's Prophethood cannot be fundamentally different from those of all other Prophets, at the same time it must also reflect the characteristic of completion and full realization. And this by itself confers on him a distinct and special place in the galaxy of noble Prophets".[84]

[80] Muhammad , 47:33
[81] Al-Maidah, 5:3

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"Furthermore, there are three things which requires the advent of a new Prophet: merely the replacement of a departed Prophet is not a good enough reason. These conditions can be summed up as follows:

i. That the teachings of all earlier Prophets have been changed, corrupted or lost and their revival is needed. In this case, a new Prophet is raised so that he can purge the impurities from the people's lives and restore the system of God to its original form, OR

ii. That the teachings of a Prophet who has died were incomplete and it is necessary to amend them, improve on them, or add to them. So a new Prophet is send to bring about these improvements, or

iii. That the earlier Prophet was raised specifically for a certain nation or territory and a Prophet for another nation, people or country might be required.

These are three fundamental conditions which require that a new Prophet be raised up. A careful review of the facts shows that none of these conditions exists today. The teachings of the last Prophet, Muhammad (PBUH), are alive, have been fully preserved, and are made immortal. The guidance he offered mankind is complete and flawless, a guidance which is enshrined in the Quran".[85]

4.1.7: Prophecies about Muhammad (PBUH) in Old Testament:

There are many crystal clear prophecies in Old as well as in New Testament regarding Muhammad (PBUH) , the Messenger. Here I quoted some of them. In Deuteronomy, Moses foretold as: "I will raise them up a prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him".[86]

"And he said, the Lord came from Sinai and rose up from seir unto them; he shined forth from mount paran and he came with ten thousand of saints, from his right hand went a fiery law for them".[87]

Ahmad Deedat has given eight refutable arguments to prove that this is Muhammad (PBUH) not Jesus like Moses. Muhammad (PBUH) had father and mother like Moses, while Jesus was born

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miraculously from virgin Marry. Moses and Muhammad (PBUH) both married and had children, but Jesus remained bachelor. Moses and Muhammad (PBUH) were accepted as prophets by their people, but Jesus was rejected. Muhammad (PBUH) and Moses were prophets as well as kings but Jesus could only deliver the message.

Moses and Muhammad (PBUH) brought new laws but Jesus came only to fulfill the old law. Both Moses and Muhammad (PBUH) died natural deaths but according to Christians, Jesus was hanged on the cross. Moses and Muhammad (PBUH) both buried in the earth but Jesus rests in heaven.[88]

"God came from Teman, and the Holy one from mount Paran. Se'lah His glory covered the heaven, and the earth is full of his praise".[89]

King Solomon son of King David describes the name of the noble prophet in original Hebrew. "Hikko mamittaquim wikullo Muhammad (PBUH) im zehdndi wa zehrai baynot yerushalayim".[90]

His mouth is most sweat, yea, he is Muhammad (PBUH) (The Praiseworthy). This is my beloved, and this my friend, O daughter of Jerusalem.

Dr Ihsanal Rahman Ghani has authored a book, "Muhammad (PBUH) , foretold by name in bible".[91]

He has deliberately proved this during the analytical study of songs of Solomon.

And I will shake all nation,

And the Himda of all the nation will come,

And I will fill his house with glory,

Says the lord of hosts.[92]

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[88] Deedat, Ahmad, The Choice Islam and Christianity, Vol.1, Pp.9-14

[89] Habakuk 3:3-4

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There are many other prophecies in old testament, Malakhi, 3:1, Jeremiah, 28:9, Daniel, 7:22.27, Deuternomy 18:15,19, Psalms, 84:4-6, Haggai, 2:8-9 etc.

4.1.8: Prophecies in New Testament:

There are also many prophecies in new testament which clearly refer to the advent of Muhammad (PBUH) either by direct reference of his name or by implication through the nature of his actions or functions.

"And I will pray the father, and He shall give u another Parakletos(comforter) that he may be with you forever".

"but the comforter (Parakletos) which is the spirit of truth whom the father will send in my name he shall teach you all things and bring all things to your remembrance, what so ever I said unto you".[93]

"Nevertheless I tell you the truth, it is expedient for you that I go away for, if I go not away, the comforter will not come unto you; but if I depart I will send him unto you".

"Howbeit, when he, the spirit of truth, is come, he will guide you unto all the truth, for he shall not speak of himself; but what so ever he shall hear, that shall he speak, and he declare unto you the things that are to come".[94]

"Moses said, the Lord your God will raise up for you from your own people a prophet like me. You must listen to whatever he tells you".[95]

We have not the least doubt the word 'parikalutas' rendered in English as 'comforter' was not the one uttered by Jesus, but that it was 'Parakletos' meaning 'illustrious' or 'renowned' answering in every respect to the Arabic word 'Ahmad'.[96]

We find definite/palable prophecies about Muhammad (PBUH) in the Gospel of Barnabas, a disciple of Jesus Christ.

[93] John, 14:16,26

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Jesus answered, "The name of the Messiah is admirable, for God himself gave him the name when he had created his soul, and placed it in a celestial splendor. God said: "wait Muhammad (PBUH) ; for the sake I will to create paradise, the world, and the multitude of the creatures, where of I make thee a present, insomuch that who so shall bless thee shall be blessed, and who so shall curse thee shall be accursed. When I shall send thee into the world I shall send thee as my messenger of salvation, and thy word shall be true, insomuch that heaven and earth shall fail, but Thy faith shall never fail. Muhammad (PBUH) is his blessed name. then the crowed lifted up their voices, saying: 'O God, Send us thy messenger: O Muhammad (PBUH) , Come quickly for the salvation of the world".[97]

"Jesus answered: Everything that conformeth to the book of Moses, that receive ye for true; seeing that God is one, the truth is one; whence it followeth that the doctrine is one and the meaning of the doctrine is one; and therefore the faith is one. Verily I say unto you that if the truth had not been erased from the book of Moses, God would not have given to David our father the second. And if the book of David had not been contaminated, God would not have committed the Gospel to me; seeing that the Lord our God is unchangeable, and hath spoken but one messenger to all men. Wherefore when the messenger of God shall come, he shall come to cleanse away all where worth the ungodly have contaminated my book".[98]

There a many other verses of Gospel of Barnabas that predicted the messenger of Islam/Allah. i.e 39:14, 54:8-9, 163:8, 96:8-15, 72:10-19, etc.

We also find prophecies in connection with Muhammad (PBUH) , the messenger of Allah in Parsi Scripture, the Desatir and the Zand Avesta(628-551 B.C).

"When the Persians sink low in morality, a man will born in Arabia whose followers will upset their throne, religion and everything. The mighty stiff necked ones of Persia will be overpowered. The house which was built and in which many idols had been placed will be purged of idols, and the people will say their prayers facing towards it. His followers will capture the town of Persia, Tus and Balkh and other big places round about. People will be embroiled with one another. The wise men of Persia will join his followers".[99]

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Zoroaster says in Avesta: I have not perfected the religion. Another prophet will come after me and he will perfect the religion, his name will be "Mercy for the entire universe".[100]

The Quran attests this prophecy.

وَمَآ أَرْسَلْنَـٰكَ إِلَّا رَحْمَةً لِّلْعَـٰلَمِينَ[101]

We sent thee not save as a mercy for the peoples.

There are many prophecies stated in Hindu Scriptures. Harold Coward writes, "The most ancient layer, the Vedic hymns or Samhitas, is dated between 1400 and 1000 BC. The second layer of the Veda, the Brahmana, is dated from 1000 to 700 BC. The Upanisads are dated between 800 and 500 BC.

In this ancient religion liyerature, we can explore very crystal clear prediction relating Muhammad (PBUH) , the Messenger of Allah.

"O people, listen this emphatically; the man of praise (Muhammad (PBUH)) will raised among the people. We take the emigrant in our shelter from sixty thousand and ninety enemies whose conveyance are twenty camels and she-camels, whose loftiness of position touches the heaven and lowers it. "he gave to Mah Rishi hundred of gold coins, ten circles, three hundred Arab horses and ten thousand cows". [102]

"A malechha, spiritual teacher will appear with his companions. His name will be Muhammad (PBUH) Raja, after giving this Maha Dev Arab a bath in the present of his sincere devotion and showing him all reverence, said, "I make submission to you. O You! The pride of mankind, the dweller in Arabia, you have collected a great force to kill the devil and you yourself have been protected from the melechha Lord, I am a slave to you, Take me as one lying at your feet".[103]

It is stated in a Purana; " In the final epoch a man will be born in desert. His mother's name is reliable, his father's name will be slave of God". "He will be obliged to move north from his country with the help of ten thousand men several fold. In the battle his chariot will be drawn by camels and they will be so swift that they will soar to the skies".[104]

[100] HameedUllah,Dr. The emergence of Islam, P.5

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4.2: EPISODE OF BAHIRA, THE MONK

Many learned Orientalists especially Dr. Watt[1], Tor Andrae[2], Maxime Rodinson[3] have been emphasized the story of Bahira, the monk. The source of this story is Ibn Hisham as quoted by Watt. While on the other hand, Tor Andrae's source is Ibn Sa'd.

Tor Andrae says, "When Muhammad (PBUH) was twelve years old, his uncle was compelled to go to Syria with a trade caravan and since he did not wish to be separated from his nephew he took the boy along with him. Now in Bostra, in Syria, there was a monk named Bahira, who possessed all esoteric knowledge of the Christians. Monk after monk had lived in the hermit's is cell where Bahira dwelled, and each monk had bequeathed his knowledge to his successes and this knowledge was also recurred in a book which was in the cell. The monk invited the whole caravan (of the Quraish) young and old, slave and freeman to a feast. Muhammad (PBUH) was considered too young to be taken to the feast, but Bahira inquired specially for him and would not be satisfied until he had been brought. The reason for this was that Bahira had seen a cloud shaded Muhammad (PBUH) as he was riding in the caravan and how a tree had lowered its branches over him to give him shade at the resting place. He found on him the sign which were known to him in accordance with the secret knowledge which was contained in the book. Between his shoulders he found the seal of the prophetic office. Then he asked Abu Talib; "return to your country with your nephew, and guard him against the Jews, for if they see him, and know what I know concerning him, they will seek to do him harm".

Tor Andrae further writes, "The statement that Muhammad (PBUH) as a youth visited Syria, in the company of his uncle and in the service of his future wife, has been accepted as historical fact by many writers, and it has been thought that the impressions which he there received the customs and rites of the Christians provided the first stimulus to his religious reform"[4].

Prof. Bernard Lewis states, "The crucial problem of spiritual background again raises many queries. According to the Sira, he was acquainted with both Jews and Christians, and the Quran

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is clearly linked to the preceding Jewish and Christian scriptures. The very ideas of monotheism and revelation, as well as many specific incidents and figures, attest this connection"[5].

Many orientalists had leveled the charge against Muhammad (PBUH) that his teachings sprang mostly from Judaism and Christianity. Margoliouth states that of the evils of tribal system and the blood feud Muhammad (PBUH) had ample experience; and visit to countries where the whole population was subject to the law of God may well have convinced him that the Arabs were backward, and the revelation of a divine code was an indispensible preliminary of progress[6].

Dr. Watt also manipulates what he calls the "relation of Islamic teachings to Judaeo-Christian sources". He says, "the greatness of Islam is largely due to a 'fusion' of some Arab elements" with certain Judaeo-Christian theistic conceptions[7]. Echoing these learned orientalists, their successors also repeated the same allegations naively, such as Rodinson etc. "Muhammad (PBUH) merely arabized Judaeo-Christianity on the basis that it had already attracted his countrymen because of its association with higher civilizations"[8].

Dr. Watt also has the opinion as previously related by Muir and Margoliouth that the idea of prophethood was derived from Judaism and Christianity. The idea that Hud and Salih were prophets to Ad and Thamud was probably and pre-Quranic instance of the application of the Judaeo-Christian conception of prophethood[9].

He further has stated that the main necessity is to realize that such things were 'in the air' before the Quran came to Muhammad (PBUH) and were part of the preparation of himself and of his environment for his mission[10].

Some orientalists had also given the names of those personalities from whom Muhammad (PBUH) conceived Judaeo-Christian traditions. These were Bahira, the Monk, Nustor, the Monk, Zaid b.Hairtha, Waraqa b.Nuful and Qus b.saada etc. Here we discuss and evaluate the literature in this regard.

[5] Lewis, Bernard, The Arabs in History, P.35
[6] Margolith, Op.Cit., P.74
[7] Watt, Op.Cit., P.23

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First of all, we analyze the tradition regarded the episode of Bahira and later on other assumptions of Judae-Christian influence on Muhammad's (PBUH) teachings (will) be evaluate in the light of historical facts and figures. As we clearly have written above the tradition in connection with Bahira quoted by Tor Andrae.

Tabari had also added these phrases in this tradition, "Bahira also told them that Muhammad (PBUH) is the "Messenger of the Lord of the world". Mercy for the worlds and Leader of the World". Many orientalists are doubtful about this tradition. Many doubts and incredibilities (Improbabilities) encompass this tradition. Orientalists, like Muir had rejected this story as 'puerile'. The two writers of the article; "Muhammad (PBUH) , the Prophet of Islam" argue that it would be wiser to get rid of the supposed trading journey of Muhammad (PBUH) into Syria, once in company with his uncle in his childhood and later as a merchant in the service of Khadija. According to them main gist of relating this story of these journeys is the prediction of Muhammad (PBUH) 's prophethood by these Christians monk.

Tor Andrae, after quoting the above mentioned tradition states; "His Muhammad 's (PBUH) naïve conception of the religion of the Bible, which he regarded as agreeing absolutely with his own religion, the absence of all allusion to conditions which he would have noticed had he ever really visited a Christian country or been in a church, all these proves that we can hardly assume that Muhammad (PBUH) ever visited Christian Syria"[11].

Muslim scholars have also opposite opinion about this tradition. Ibn Ishaq[12], Ibn Hisham[13], Tabari[14], Ibn Sa'd[15], Imam Tirmidi[16], Imam Hakim[17], Ibn Hajar[18], Imam Bayhaqi[19], Al Bani, all these learned and erudite scholars had mentioned this tradition in their works. Some Modern scholars of Islamic history and Serah like Allama Shibli and Qazi Salman Mansoorpuri have not accepted this tradition because of its un-authenticity. They refuted the notion of orientalists who alleged that Muhammad (PBUH) was taught by Bahira. Later on Muhammad (PBUH) incorporated his religion on his teachings.

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[11] Andrae, Tor, Op.Cit., P.38
[12] Ibn Ishaq, Op.Cit., Vol, P.
[13] Ibn Hisham, Op.Cit., Vol. P.
[14] Tabri, Op.Cit., Vol. P.
[15] Ibn Sa'd, Op.Cit., Vol. P.

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Allama Shibli criticizes its un authentic Sanad. "Although one of the narrators Abdul Rahman Ibn Ghazwan has been approved by some of the criticizes of Asma al Rijal but some have charged against him. Imam Dhahabi says that Abdul Rahman relates Munkar traditions, the most un acceptable of which is the tradition relating the incident of Bahira[20].

Qazi M. Sulaiman Salman Mansoorpuri cites a verse of the Holy Quran.

وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُم مَّا عَرَفُوا كَفَرُوا بِهِ[21]

though before that they were asking for a signal triumph over those who disbelieved - and when there cometh unto them that which they know (to be the truth) they disbelieve therein.

It is evident that Jews awaited the promised prophet and understood that his coming will be blessed by the victory of Jews over non-believers. And it remained their firm belief till attaining of the prophethood by the Holy Prophet. This ayat in our humble opinion, proves that the view of Bahira was wrong founded because if Jews had recognized him in latter's prime youth they would have accorded him best of the treatment according to their original belief. It therefore, renders the story of Bahira unconvincing[22].

Another modern and great scholar of twentieth century, Syed Maududi says "It is very strange, that the contemporary opposition of the Holy Prophet did not level the charge being the disciple of Bahira, and his doctrines are seizure from Bahira's teachings. Or you have learned these information from Christian monks or Jewish rabbis during your commercial trips"[23].

Dhahabi, does not accept this report. He stated, "it is denounced report[24]. Ibn Qaiyim has stated that the error of the last sentence is absolutely obvious[25].

Ibn Sayyidan Nas had said that some parts of his tradition are denounced[26].

Abdus Sattar Ghauri, an erudite scholar has completely refuted this report logically as well as traditionally[27].

I am however inclined to split this report into three parts.

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[20] Shibli, Op.Cit., Vol.1, P.171
[21] AL-Baqarah, 2:89
[22] Mansoorpuri, Qazi Sulaiman, Vol.1, Pp.64-65
[23] Sayyid Maudoodi, Seerat Sarwar-e-Alam, Vol.1, P.478

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i. Meeting of the Holy Prophet with Bahira.

ii. His return from Bustra in the company of Abu Bakr and Bilal.

iii. His ideas and believes are derived from Bahira's teachings.

The first part of this report is acceptable as it has been recognized by earlier scholars of Islam. Those scholars are mentioned above.

The second part of this report is objectionable.

The principal issue of contention is the mentioning the names of Abu Bakr and Bilal. There are some reservations about the statement. When this incident happen, the Holy Prophet was nine or twelve years age. As we see Abu Bakr was younger than the Holy Prophet by two or three years. Bilal did not come into existence at that time. There are also many stories of Abu Talib's affection and love with his nephew. How can he spare his protection and send him back with two lads, who were younger than him, while he was being informed about the enmity of Jews towards him by Bahira. This part of tradition is not saheeh. Allama Dhahabi has said this part of hadith is not reliable. The reason for his supposition is the mention of Abu Bakr and Bilal. Ibn Qayem has said error of the last sentence is quite obvious.

Now I come to the third point of this tradition that is the gist of this report. According to the orientalists, Muhammad (PBUH) had learnt his ideas and beliefs (The Quran) from Bahira. How illogical it is, that an illiterate lad of nine or twelve years learnt the secrets of Christianity from Bahira in a single meeting of one or two hours as we noted, it is sufficient time for the guests to have their lunch or supper.

Dr. Khalifa states, "Not only was this encounter to brief but it occurred too early to favour the surmise of the monk's assistance with the revelations, which began about thirty years later". It is an irrational and stupid idea.[28]

According to Dr. Hamidullah, "it would be childish to think that a Christian monk could have recognized in the physique of a nine years old boy, the fortune apostle of God; it would be

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equally vain to think that the words of a monk couls have caused hope and ambition of prophethood to germinate in the mind of a nine year old boy[29].

If we concede this assumption that Muhammad (PBUH) was taught by Christian monks, Bahira or Nustor. There is far difference between the basic beliefs of Christianity and Islam.

I. Islam preaches the oneness of Allah Almighty and hence Islam is Unitarian.

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ[30]

Say: He is Allah, the One! Allah, the eternally Besought of all! He begetteth not nor was begotten. And there is none comparable unto Him.

On other hand Christianity gives the belief of Trinity to the world and hence Christianity is Trinitarian.

Ayat[31]

II. According to the Quran "Every babe is innocent". While Bible tells us that every Infant is sinful by birth.

III. According to the bible Jesus was hanged by the Jews. While the Quran says:

Ayat[32]

It is also pointed out that the language of Bahira was Aramaic or Syriac. Muhammad (PBUH) was not acquainted with these languages.

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More recently Zwemer has been echoing the infidels of Mecca; Two Christian's sword Smiths were alleged to have taught Muhammad (PBUH) named Jaber and Yassar, who were Abyssinian slaves of Aamer b. Ra'bia and Aala' b. Hadhrimi respectively. Both had accepted Islam and became Muslims. Their Masters used to beat and torture them saying, "you are teaching Muhammad (PBUH) ". They replied in protest, "No, by God! He teaches and guide us"[33].

Jabber and Yasser were slaves of infidel clans. Is there any kernel of truth in this story. How can Qurashite spare their slaves to teach and train Muhammad (PBUH) ? If there is any written material they have or the Holy Prophet possessed some material of Biblical teachings, then the masters of the slaves would catch secretly this conspiracy of developing a new religion, Muhammad (PBUH) 's close companions like Abu Bakr, Ali and Umar were completely ignorant of this preparation of the Holy Quran.[34] It is also worth mentioning that their language was not Arabic.

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4.3: Story of Pigeon

The medieval scholars of Europe had leveled different kind of charges against the messenger. They had no real argument and foundation for these allegations. They did not try to evaluate their veracity. They repeated the blasphemies and obscenities of the past. Their sources were maximum oral not written.

Same kinds of allegations are repeated by the Orientalists of modern age. Now-a-days, the primary Arabic sources of Sirah are discovered at the end of nineteenth and at the very beginning of twentieth centuries. But the Orientalists did not care for this. They did not give any weight age to these primary sources of Sirah. They mostly used Latin sources than Arabic sources.

Prof. Margoliouth, a learned and well known Orientalist of the modern age has echoed the charges of medieval age against the prophet. He was very eminent scholar of Arabic language and literature. He studied Al-Muhammad (PBUH) of Imam Ahmad very thoroughly.

Margoliouth writes, "Against the Supposition that Muhammad (PBUH) deliberately mystified his contemporaries, objections have been taken both in ancient and modern times from the uprightness of his character, which is even said to have earned him the name of "The Trusty." Hence the story that trained a pigeon to peck grains from his ear has called forth bitter indignation from Carlyle and others. And indeed the Muslim tradition does not record any occasion on which he received revelation from pigeons. Still many scenes are recorded in which he appears to have studied theatrical effect of a scarcely less naive kind"[1].

Karen Armstrong writes on about this kind of allegations in her book, " Muhammad (PBUH) a Biography of the Prophet" Muhammad (PBUH) 's fictional status in the west have perhaps even more difficult for peoples to see him as an historical character who deserves the some serious treatment as Napoleon or the Alexander the Great. The fictional portrait of the Muhammad (PBUH) in this Satanic Verses resonates deeply with these established western fantasies.

To explain Muhammad (PBUH) 's success, the legend claimed that he had been a magician who had concocted false 'miracles to take in the credulous Arabs and destroy the church in Africa and the Middle East. One take spoke of a white bull which had terrorized the population and which finally appeared with the Quran, the scripture which Muhammad (PBUH) had brought to the Arabs, floating miraculously between its horns. Muhammad (PBUH) was also said to have trained a dove to peck peas from his ears so that it looked as though the Holy Spirit were whispering into them. His mystical experiences were explained away by the claim that he was an epileptic which at that time was tantamount to saying that he was possessed by demons."[2]

[1] Margoliouth, Muhammad and the Rise of Islam, P.88
[2] Keren Armestrong, Muhammad A Biography of the Prophet, P-26

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The Orientalists try to reproduce this kind of insinuations. How much stupid and absurd these insinuations and charges are? The Modern scholars do not evaluate the source of these insinuations.

Some balanced Orientalists like Karen have criticized these allegations. Thomas Carlyle states about these notions in these words.

Our current hypothesis about Muhammad (PBUH) , that he was a scheming Imposter, a Falsehood incarnate, that his religion is a mere mass of quackery and fatuity, begins really to be now untenable to anyone. The lies, which well meaning zeal has heaped round this man, are disgraceful to ourselves only. When Pococke inquired of Grotius, where the proof was of that story of pigeon, trained to pick peas from Muhammad (PBUH) 's ear, and pass for an angel dictating to him? Grotius answered that there was no proof! It is really time to dismiss all that."[3]

As we see in the statements of Karen Armstrong and Carlyle, there is no truth in the story of dove or pigeon. These scholars have condemned this idea of pigeon very strictly. So Muhammad (PBUH) 's inspiration was gifted by Allah not by Pigeon or Dove.

It was Gabriel who brought revelation to him by the command of Allah. So, the European scholars should give up these absurd insinuations of Medieval Age in this age of Enlightenment and science.

[3] Carlyle, On Heroes and Hero worship, P-279

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4.4: BLAME OF EPILEPSY

Orientalists have alleged that the Prophet of Islam since his childhood had suffered from epilepsy.

Theophane, a monk (752-817) and Byzantine historian, who wrote in his 'Chronography' that "Muhammad (PBUH) 's wife was very much grieved that she being the noble descent, was tied to such a man, who was not only poor but epileptic as well." From that time, most Christians and Jews historians echoed this notion. The religious and political enmity between the Muslims and the Christians has shared to carried on this insinuation of epilepsy throughout the middle ages.

During the nineteenth century, Sir William Muir regenerated this insinuation[1]. To following the line set by Muir, Margoliouth has made an assumption, "Muhammad (PBUH) would fall into a violent state of agitation, his face would turned livid, and he would cover himself with a blanket from which he would afterwards emerge perspiring copiously, with a message ready. We have already seen reason for believing that Muhammad (PBUH) at some time had epileptic fits; whence the phenomena accompanying such a fit may have suggested a form which could after words be artificially reproduced.[2]

The writer of thesis in Encyclopedia Britannica writes, "Muhammad (PBUH) is said to have been perturbed after the vision and first revelation but to have been reassured by his wife Khadija. In his later experiences of receiving message there was normally no vision. Occasionally there were physical concomitants, such as perspiring on a cold day, and these gave rise to the suggestion, now agreed to be unwarranted, that he was an epileptic"[3]

Many orientalists have reiterated this assumption one after another during the different span of time. But their objective and aim has remained same and unanimous to deny the God Is origin of Revelation or Wahy.it is one of those assumptions that were made against the Prophet of Islam:

To show that Muhammad (PBUH) was literate He was acquainted with Judeo-Christian religious literature during his journeys to Syria. He himself has prepared the Quran. He was jinn possessed, a soothsayer or a magician. These are absurd charges leveled against the Prophet of Islam.

Rodinson describes his temperament which was nervous, Passionate, restless, feverish-filled with an impatient yearning which burned for the impossible. This was intense as to lead to nervous crises of a definitely pathological kind. He further writes, "This something was a certain pathological dement in his makeup. Perhaps the stories about the angels who came and took him and opened his heart while he was pasturing flocks belonging to his nurse is family actually developed from accounts of some kind of seizure."[4]

Sprenger and Buhl and researcher of Encyclopedia of Islam have made this insinuation. In general analysis of this stupid assumption, I shall seek to exonerate the Prophet of Islam from this baseless charge. The above mentioned theory of different scholars shows that the Prophet of Islam was suffered from epilepsy or his nervous system was a pathological case. The question

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may arise, "Has epilepsy ever enabled its victim to become a legislator or an apostle of God?" first of all we come to examine this assumption scientifically.

According to VMD Namboodiri, "Epilepsy was known by a variety of folk names in different cultures such as "the Holy sickness", "The Divine Disease", "The falling evil", "The Rod of Christ" and many others. Ancient cultures believed that epilepsy was an infliction or possession by a supernatural power, the patient being seized by gods or demons or spirits" [5]

According to Grolier Encyclopedia, "Masked Epilepsy is a form in which the fits are replaced by attacks of delirium or outburst of maniacal fury, during this the sufferer may commit crimes of brutal violence or destroy himself"[6]

"The term epilepsy comes from the Greek word meaning 'to seize', hence the word seizure is used to describe an epileptic attack. A medical review a an excessive disorderly neuronal discharge, characterized by discrete attacks, tending to be recurrent in which there is disturbance of movement, sensation, perception, behaviour, mood and consciousness."[7]

Firing electrical impulses four times greater than normal by the nerve cells of the brain causes an electrical storm in the brain is called a seizure. Repetition of seizures is known as Epilepsy.

Causes of epilepsy: Notable causes of epilepsy are traumatic head injuries, lead poisoning, brain tumors, illnesses that cause the brain to deteriorate, genetic and infections.

Symptoms of seizures: Affective symptoms may include, to loss of consciousness and violent convulsion, emotional changes take place, a part of brain affects and cause seizure. An absence seizure may look like the person is merely staring into space for a few seconds. Fear, depression, rage and irritability.

Muhammad (PBUH) 's physical as well as mental health at the time of Wahy was unique. There is no need of any medical or scientific discourse. The question arises here, are all or many religious phenomena explained or interpreted by scientific research? The answer is in negative. If we consider the message of the Prophet of Islam is a result of psychomotor seizures, than on the same logic what about the message of other Prophets especially of Moses and Jesus? Are their messages also be the result of Psychomotor seizures?

Many orientalists have presented their non-scientific ideas in the name of science. A person, who has some know-how of medical science will immediately recognize that during an epileptic fit all the intellectual and spiritual processes come to a dead stop.

An epileptic patient is completely unconscious, unknowing what he himself does, or what happen to him. There is a hell of difference between a revelation and epileptic fit.

A revelation in which an intense and penetrating consciousness establishes, in full knowledge and conviction a contact with supernal plenum that enables the Prophet to report and convey his revelation. Epilepsy on the other hand stop cognition. It reduces its patient to a mechanical state devoid of either feeling or sensation.

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"Epilepsy and epileptic fit" these terms denote a chronic clinical disorder of syndrome characterized by recurring Paraxymal attacks or fits in which consciousness is lost. The victim, if standing at the time, may fall to the ground forcibly; as the tongue is protruded between the gnashing teeth, it may be bitten. The limbs stiffen and the head is turned. The pupils dilate and the eyeballs roll upward or to one side, the face first becomes pale, but when breathing is suspended by closing of the glottis and spastic fixation of the respiratory muscles, it becomes livid or purplish in color. During the attack the breathing becomes deep and stertorous and family saliva (often blood stained) issues from the mouth. In unusually severe attacks, control of the rectum and bladder may be lost, resulting in faecal and urinary incontinence. Following this phase, the patient regains consciousness for a short time, but because of sheer exhaustion is prone to the lapse into a deep sleep which may last for one hour or more"[8]

Orientalists have acknowledged, "Revelation is a strange psychic phenomenon inexplicable in terms of contemporary science." It means that instead of its great discoveries and status (scope), modern science is still unable to explore and explain many psychological and spiritual states of human behavior. Psychology is a branch of science which deals with mind, soul and behavior of the human beings. It is not yet certain of the structures and character of many areas of human psychological life.

Here I want to give causes of epilepsy or seizures in different periods of human life.[9]

Age of Onset	Common Causes
Neonatal	Congenital malformations, birth injury, hypoxia, metabolic disorder.
Infantile	As above, infantile spasrus
Early childhood (6months – 3years)	All of the above, febrile convulsions, cortical dysplasias
Childhood (3-10 years)	As above, absence seizures, idiopathic epilepsy, rolandic epilepsy.
Adolescence (10-18 years)	Idiopathic epilepsy, juvenile myoclonic epilepsy, trauma, drugs.
Early adulthood (18-35 years)	Idiopathic epilepsy trauma, drugs, alcohol , neoplasm.
Middle age (35-60 years)	Trauma, neoplasm, vascular disease, alcohol or drug withdrawal.
Left life over 60 years	Vascular disease, tumor, abscess, trauma, degenerative disease.

Now I want to mention another table enduring personality changes associated with epilepsy.[10]

Trait	Observed Behaviour
Aggression	Rage and anger outbursts
Alteration of sexuality	Decreased libido, hypo sexuality, at times hyper sexuality and exhibitionism.
Elation	Euphoria, grandiosity.

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Depression	Sadness, hopelessness, self-depreciation, guilt feelings suicidal ideas.
Deeping of emotions	Increased sensitivity, easily aroused & sustained affect.
Hypergraphia	Detailed notes and diary keeping
Obsession	Compulsive and ritualistic attention to details & orderliness.
Paranoid symptoms	Jealousy, suspiciousness.
Philosophical and religious interests	Preoccupation with mystic, metaphysical speculation.
Viscous speech	Talk in repetitive, loquacious, pedantic & circumstantial.

As we see in above mentioned 1st table, common causes of epilepsy at different stages of human life. We do not find anyone cause or symptom of epilepsy in the life of the Prophet of Islam. We analyze the character of the Prophet of Islam in light of the above stated Table No. 2. We have never see any sign of rage, euphoria, sadness, hopelessness or any suicidal idea in Muhammad (PBUH) 's noble life. He never felt jealousy to anyone. As we see, about one third epileptic persons have serious depressive symptoms. According to medical science, there is more risk of suicide in epilepsy than in any other disease. Neurotic disorders are frequently examined among epileptic persons. But on the other hand, in the whole life of the Prophet of Islam, we never find any sign of clue of such deficiencies in his conduct and behavior. "On the contrary, he was clearly in full possession of his faculties to very end of his life"[11]

He (PBUH) was very strong physically as well as mentally. He stood fast in the battles of Uhad and Hunain heroically. He has never confused the baseless questions and charges of Meccans as well as Jews and Christians. He had the great power of quick decision. Muhammad (PBUH) 's robust health is attested to by the difficult duties he had to shoulder as a leader under intense persecution and pressure in Makkah and the even more ardous tasks he had to undertake in Medina.[12]

As it is "to base such a theory of epilepsy on the legend which on the face of it has no historical foundation is a sin against historical criticism."[13]

Now I come to point out some orientalists who rejected this charge against the Prophet of Islam. First of all, I want to present the ideas of Dr. Watt. He says, "There are no real grounds for such a view.". Elaborating, he says that "Epilepsy leads to the physical and mental degeneration, and there are no signs of that in Muhammad (PBUH) .". he further states that "Muhammad (PBUH) was psychologically sound in general, he was clearly in full possession3 of his faculties to the very end of his life." He concludes, "it is incredible that a person subject to epilepsy or hysteria or even ungovernable fits of emotion, could have been the active leader of military expeditions,

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or the cool far seeing guide of a city state and a growing religious community, but all this we know Muhammad (PBUH) to have been."[14]

A erudite Swedish orientalist, Tor Andrae states that, "if epilepsy is to denote only those severe attacks which involves serious consequences for the physical and mental health, than the statement that Muhammad (PBUH) suffered from epilepsy must be emphatically rejected."[15]

Another famous orientalist, Noth writes in Encyclopedia of Islam that "such accusations were a typical feature of medieval European Christian polemic."[16]

Many of the medieval theories about Muhammad (PBUH) had a strong impact on the academic scene and defied all changes in scholarship to survive.[17]

Although Margoliouth charges Muhammad (PBUH) was epileptic. He gives the case of his fainting at the battle of Badr and the occasion when he passed out when being bled out after fasting. He however acknowledges that , "some of the signs of severe epilepsy. Biting of the tongue, dropping what is in the hand, and gradual degeneration of the brain power was wanting."[18]

Sir Syed Ahmad khan[19] dealt with this topic analytically and pointed out that Muir has committed a serious blunder of judgment and interpretation of Ibn Hisham's text.

The orientalists could not understand the incident of Shaqq-e-Sadr. They took it as the attack of epilepsy. Gabriel and Machael miraculously opened the chest of the Prophet, washed it with zamzam, fill it with faith and wisdom and stitched it miraculously. After this Muhammad (PBUH) was not seen unconscious as an epileptic. Orientalists tried to confuse the reader of Sirah. The Prophet enjoyed unique health physical as well as mental. He led the armies. He stood fast in the hour of grief and pain. I conclude that all these scientific and orientalists evidences disapprove the theory of epilepsy. Orientalist's charge of epilepsy against the Prophet of Islam falls to the ground.

[14] Watt, Bell's Introduction to Quran, Pp. 17-18
[15] Andrae, Tor, Muhammad The Man and His Faith, P. 51
[16] Encyclopedia of Islam, Vol. P.
[17] Bauben, Dr. Muhammad Jabal, Image of the Prophet in the West, P. 60

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4.5: DOUBTS AND DENIAL ABOUT REVELATION

It is the basic tenet of Islam to believe in the prophethood of Muhammad (PBUH) . Not only to believe in his prophethood but also in the finality of his prophethood is mandatory. Being a Muslim one should not be suspious about his prophethood. Some orientalists opine that Muhammad (PBUH) was sceptic regarding his prophethood. This not is against proven facts. Muhammad (PBUH) 's character and life was open to everyone. Even before he was commissioned as a Prophet.

Orientalists study Islamic literature minutely to find some weak points about Islam and prophet of Islam to build their academic palaces on these weak and unauthentic basis.

It is apparent that they did not try to study Sirah in an objective Manner.

Maxine Rodinson writes, "The study of Muhammad (PBUH) 's earliest messages, coupled with a perusal of accounts of the crisis of doubt or despair which preceded or accompanied then, can only produce a sceptical attitude towards the theories which see them an evidence of a coolly calculated plan carried out ruthlessly from motives of either embition or philanthropy. And these accounts do seem to be authentic."[1]

Montgoemry Watt, an erudite scholar on Islam and Prophet of Islam has also written about Muhammad (PBUH) doubts about his Prophethood. He states, "it is not surprising that Muhammad (PBUH) is reported to have been assailed by fears and doubts. There is evidence for this in the Quran as well as in narratives of his life, though it is not certain that at what period he received the Quranic assurance that God has not forsaken him".[2]

Watt further explains that marriage to Khadija also played a part in his spiritual development. It was to Khadija too that Muhammad (PBUH) turned when in moments of desolation he doubted his commission to be a prophet.[3]

This assumption was already presented by Sir William Muir in these words,

"He grew downcast and fearing possession of devils thoughts of destroying himself"[4]

Watt has also dealt this above mentioned theory in his famous book "Muhammad (PBUH) at Mecca" under the title of "Muhammad (PBUH) 's fear and despair".

Tor Andrae had also echoed the same notion of doubt. He writes, "Possibly he was in doubt at first as to the identity of the hidden voice__ as to whether it really came from the heavenly Messenger whom he had seen in the mountains of Mecca, or from an ordinary jinni."[5]

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[1] Rodinson, Maxine, Muhammad , P.77

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Watt writes, " Two types of experience can be distinguished. Firstly, fear because of the appearance or presence of the Divine; and secondly, despair which led to thoughts of suicide".[6]

In this connection, the orientalist quoted Tabari and Ibn Sa'd. These books have provided raw material to the orientalists. They build their academic castles according to their own viewpoints and conclude the results according to their own standpoints. Let us see and evaluate these notions of fear and despair critically. According to Watt, Muhammad (PBUH) was frightened because of the appearance or presence of the Divine. But I do not find any passage in Sirah or Hadith literature that the Messenger has proclaimed that he had seen the Divine at the incident of first revelation. According to Ibn Sa'd, who tells us about Muhammad (PBUH) 's Prophethood which contains only the vision of the angel (Gabriel) on the heaven (Horizon).[7]

Similarly, Imam Bukhari also narrated a Hadith in which he tells only the story of an angel (Gabriel), who commanded Muhammad (PBUH) to recite.[8]

حَتَّى جَاءَهُ الحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ فَجَاءَهُ المَلَكُ فَقَالَ اقرَأ

We do not find any mention of the Divine presence or appearance in these traditions. We do not know how can Watt suppose the appearance of the Divine. Therefore it was an angel, not the Divine who caused the fear. Watt also states in the interpretation of Sura al-Najm that Muhammad (PBUH) 's eyes saw "One of the greatest sign of his Lord". According to Watt the prophet had seem the signs of Allah (an angel), but not Allah himself.

Dr.Mohar Ali states, "Even Sura an-Najm,, which speaks of the 'vision' does not contain any indication of the prophet having been at any time struck with fear".[9]

Tor Andrae himself writes, "Hitherto Western biographers have generally accepted the story of the angel who forced the prophet to recite as the original and genuine description of the prophet's call."[10] He further states that Muhammad (PBUH) acted in good faith can hardly be disputed by anyone who knows the psychology of inspiration that the message he proclaimed did not come from himself, from his own ideas and opinions, is not only a tenet of his faith, but also an experience of whose reality he never questioned".[11]

The prophet use to go into retirement in the cave of Hira, where he meditated. During this practice an angel came down to him and delivered the first revelation to him. The first revelation was contained the first five verses of Sura Al-Alaq.

اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِیْ خَلَقَ ؕ خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۚ اِقْرَاْ وَ رَبُّكَ الْاَكْرَمُ ۙ الَّذِیْ عَلَّمَ بِالْقَلَمِ ۙ عَلَّمَ الْاِنْسَانَ مَا لَمْ یَعْلَمْ[12]

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[6] Watt, Muhammad at Mecca, P. 50
[7] Ibn Sa'd, Tabaqat, Vol. 1, P.
[8] Bukhari, H.03

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Read: In the name of thy Lord Who createth, Createth man from a clot. Read: And thy Lord is the Most Bounteous, Who teacheth by the pen, Teacheth man that which he knew not.

Imam Bukhari narrates then Allah's Messenger returned with the inspiration and with his heart beating severly. Then he went to Khadija and said, "Cover me! Cover me!"She covered him till his fever was over and after that he told Khadija everything that had happened, "I fear that something may happened to me, Khadija replied, "Never!" By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and destitute, serve your guests generously and assist the deserving calamity afflicted ones."[13]

According to Imam Ibn Kathir, The Messenger said, I fear for my life, because he had passed through a different kind of experience which he had not imagined. This is why Khadija said to him that he should not worry and she congratulated him, Allah will not let you down.[14]

Then she took him to Waraqah b. Naufal.The Messenger told him the experience, he had gone through.Waraqah heard the Messenger and acclaimed, it is the same angel who had come to Prophet Moses.[15]

It is very logical that the Messenger had recognized his important responsibility of prophethood. He was frightend because of Allah's accountability in this connection.He had completely understood the meanings and duties recording prophethood.His fear of duty and responsibility is justified analytically. "Khadija confronted him and encouraged him to overcome his fear of the responsibilities and ridicule of prophethood."[16]

Furthermore, that part of the traditions in which it is stated that Messenger in despair decided to jump down from the top of a mountain for many times. But every time Gabriel would appear and convince Muhammad (PBUH) that he was a true prophet of Allah. This part cannot fulfill the criteria of Diraya. It is against the principles of Diraya set by Imam Bukhari and Imam Muslim. Innocence of all the prophets is the basic tenet of Islam. It is also the basic belief of Muslims that the prophet of Islam is the most innocent. He is at the top in this ranking. This type of traditions contradicts the basic beliefs of Islam. The Messenger had complete trust in Allah. He had never frustrated or disappointed even in the hour of trial and trauma.

Qadi Iyaz, an erudite scholar of hadith has said that this tradition is zaeef.

Dr.Mohar Ali says, As regard to the remark that Muhammad (PBUH) must have said something which provided a basis for the attribution of the thought of suicide to him, it has said that this statement of Al-Zuhri is a conjecture on his part. "Even Watt recognizes that Al-Zuhri's statement in connection with the Fatrah is his conjecture."[17]

The Massenger's despair was not due to ant doubt about the origin of Wahy but because of Fatrah(pause)in Wahy.

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[13] Bukhari, H. 3

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Imam Muslim has also quoted this hadith in his Sahih in the book of Iman in chapter 51,hadith no.160.He did not mention Fatrah in this hadith.After relating this hadith he states the tradition narrated by Jabir b. Abdullah. It is mentioned to disconnect and restart of revelation in that tradition.[18]

Ibn Sayad al Nas has related a narration of Abdullah b. Abu Bakr b. Hazam. There is no mention of prophet's fear and despair in that tradition. But there is mention of his satisfaction and composure.[19]

The Holy Quran also confirms his faith in his prophethood.

آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ □ وَ الْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ □ وَكُتُبِهِ □ وَرُسُلِهِ □ [20]

The Messenger believeth in that which hath been revealed unto him from his Lord and (so do) believers.Each one believeth in Allah and His angels and His scriptures and His Messengers

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ □ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ [21]

So believe in Allah and His Messenger, the Prophet who can neither read nor write, who believeth in Allah and in His Words.

Some Orientalists have also acknowledged his confidence and trust in Allah. Thomas Carlyle writes, "Muhammad (PBUH) was in his fortieth year, when having withdrawn to a cavern in Mount Hira, near Mecca, during this Ramadhan, to pass the month in prayer, and meditation on those great questions, he one day told his wife Khadija, who with his household was with him or near him this year, that by the unspeakable special favour of Heaven he had now found it all out, was in doubt and darkness no longer but saw it all."[22]

Watt also appreciated his belief in Allah. He says, "To carry on in the face of persecution and hostility would have been impossible for him unless he was fully persuaded that God had sent him, and the receiving of revelations was included in his divine mission."[23]

Despite of distant enmity Muir also has acknowledged that indeed nothing is so remarkable as the faith reposed by Muhammad (PBUH) in the deity as an ever present and all controlling agency."[24] Watt refutes his own theory, he has presented before. He states, "Muhammad (PBUH) had his moments of gloom, as we not surprising in view of the apparently insuperable obstacles which confronted him. Yet he never altogether lost the conviction that he had been called by God and given a special work to do in his day and generation. This conviction sustained him in the face of opposition, mockery, calumny and persecution; and when success came to him it did not

[18] Muslim, H. 161

[19] Ibn Sayad al Nas. P.

[20] Al-Baqarah, 2: 285

[21] [illegible]

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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turn his head, but only deepened his belief that God who had called him was also working for him in historical events."[25]

Ibn Kathir also writes, "Allah's Messenger took up his mission bravely and conducted himself according to wahy brought by Gabriel."[26]

So I conclude the discussion in these words that the Messenger has not any doubt about the revelation and his prophethood. He had never any fear of his life. If there was any kind of fear that was because of his important duties and responsibilities of prophethood delivered to him. He never became disappointed. This type of despair was not at all due fear or doubts but because of his eagerness of second wahy, or because of pause in this greatest blessing bestowed upon him by Allah.

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4.6: GHARANIQ INCIDENT AND ORIENTALISTS' ALLEGATIONS OF HERESY AND IDOLATRY

It was the month of Rajab and the fifth year of Muhammad (PBUH) 's prophethood. The prophet of Islam allowed his followers, who were being tortured and persecuted by Meccan to migrate to Abyssinia. They stayed there only for three months. It is said that they returned to Mecca on hearing a rumor that the pagans of quraish and Muhammad (PBUH) have come to a compromise or all the pagans of Mecca had professed Islam.

On reaching Mecca, they came acquainted to the fact that the news was baseless. The Gharaniq incident is narrated by Ibn Ishaq[1], Tabari in his famous book "Tarikh al-Ummam wal Muluk[2]" and Ibn Sa'd in "Tabaqat al Kubra[3]". Many other Muslim historians, biographers and exegetes have told this story in their respective works.

Many orientalists have highlighted this story. They take this incident as a historical event in the life of prophet. According to Haykal, "This story arrested the attention of the western orientalists who took it as true and repeated it ad nauseam".[4]

The story of Muhammad (PBUH) 's "Lapse and temporary concession to the polytheism of the Meccans" has been accepted as historically 'true' by writer after writer up to and including our own day.[5]

Dr. Watt, has started the whole incident of Gharaniq in his famous book "Muhammad (PBUH) at Mecca". He concluded in these words, if we compare the different versions, and try to distinguish between the external facts in which they agree and the motives which the various historians ascribe in order to explain, the fact we find at least the two facts about which we may be certain. Firstly, at one time, Muhammad (PBUH) must have publically recited the Satanic Verses as part of the Quran; it is unthinkable that the story could have been invented later by Muslims or foisted upon them by non-Muslims. Secondly, at some later time Muhammad (PBUH) announced that verses were not really part of the Quran and should be replaced by

[1] Ibn Ishaq, As-Seerah, Annabwiyah, Vol.1 P.217

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others of vastly different import. The earliest versions do not specify how long afterwards this happened; the probability is that it was weeks or even months.[6]

The researchers of Encyclopedia of Islam have also accented (given prominence to) this event. According to them, the story in its present form (as related by Al Tabari, Al-Wakidi, Ibn-Sa'd) cannot be accepted as historical for a variety of reasons given in Al-Kerram. This does not rule out the possibility of some historical kernel behind the story. It is possible that this story is another example of historical telescoping, i.e that a situation that was known by Muhammad (PBUH) 's contemporaries to have lasted for a long period of time later came to be encapsulated in a story that restricts his acceptance of intercession through these Goddesses to a brief period of time and places the responsibility for this disparture from a strict monotheism on Satan".[7]

Maxime Rodinson echoed this episode in his famous biography of the prophet صلی اللہ علیہ وسلم . He comments, "There was one incident, in fact, which may reasonably be accepted as true because the makers of Muslim tradition would never have invented a story with such damaging implications for the revelations as a whole". [8]

Karan Armstrong, a very learned scholar reproduced Gharaniq incident. She says, "Muhammad (PBUH) had been longing for peace with the Quraish, He knew how devoted they were the goddesses and may have thought that if he could find a way of incorporating the Gharaniq into his religion, they might more kindly on his message. When he recited the rogue verses, it was his own desire talking –not Allah- and the endorsement of goddesses proved to be a mistake. Like any other Arab, he naturally attributed his error to Satan. Muhammad (PBUH) had not implied that the three "daughters of Gods" were on the same level as Allah. They were simply intermediaries, like the angels whose intersession is approved in the same Surah.[9]

As we see, many well-versed orientalists repeated this assumption.

An Indian writer Salman Rushdee, who became an apostate has written a novel entitled "Satanic Verses"[10]. This novel was published in 1988 by international publishers "Penguin Books".

He ridiculed "The Message and the Messenger" malicely and venomly in his novel. According to Rushdee, the Holy Prophet had recited these verses because he wished to reconcile with the

[6] Watt, Muhammad at Mecca, P.103 The Cambridge History of Islam, Vol.2, P.37

[7] Encyclopedia of Islam, Vol.7, P.365

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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pagans of Mecca. He had wanted to increase his followers too. Later on, he abrogated these verses from the Holy Quran.

In beginning Rushdee says that his novel "The Satanic Verses" is a piece of fiction. It is a white lie that told by Rushdee. If "the Satanic Verses" is fiction, why did he restate the main incident of prophet's life thoroughly and made fun of his personality.

Rushdee has portrayed this very painfully in his novel "Satanic verses". It has showed a very wild and barbaric picture which has made this event very sensitive and critical. Rushdee has hurt severely the religious emotions of the Muslims on the globe.

According to Ziauddin Sardar, "Muslims find the whole damn novel offensive, not the piece of blubber, but the whole wretched whale". The purpose of insulting, obscene and abusive language, argues Rushdee, is to create a literary language and literary forms in which the experience of formerly colonized, still disadvantaged people might find full expression.[11]

The ideological basis of this book is such unreliable or fabricated tradition, which is rejected by researchers, exegetists traditionists of every age. This story is proved invalid and unauthentic by many Quranic verses so this can be given no scholarly importance/weightage. This aspect has been also accepted in literary circles as well . The novel of Rushdee has no literary value and status . The real reason of giving him award is not scholarly but it is based upon their hatred and enmity against Islam and prophet of Islam , which is observed in every age.

Now, I come to the point, has this assumption any authenticity and validity before the bar of historical analysis? It is said that one day the prophet was reciting Surah An-Najm loudly to the Muslims in Kabah. There were also present prominent leaders of Quraish. In the meanwhile, when he was reciting the verses 19 and 20.

أَفَرَءَيْتُمُ اللَّٰتَ وَالْعُزَّىٰ وَمَنَوٰةَ الثَّالِثَةَ الْأُخْرَىٰ[12]

Have ye thought upon Al-Lat and Al-'Uzza (19) And Manat, the third, the other?

It is alleged that Satan cast on his tongue, the words:

تلك الغرانيق العلى وان شفاعتهن لترتجى[13]

Those are high flying one, 'Al Gharaniq' (Swans) : whose intercession is to be hoped for.

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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When the prophet recited the last verse of this Surah, he prostrated himself.

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا[14]

Rather prostrate yourselves before Allah and serve Him.

Following him, the believers and un believers both prostrated themselves. This news spread like a wild fire and reached Abyssinia. The Immigrants were told that the Quraish are converted to Islam. So they decided to return back to Mecca. Some prominent historians and biographers like Ibn Ishaq, Ibn Sa'd and Tabari have reported this incident in their works.

Abu Bakr Jasas, Zamakhsheri have accepted the truth of this incident. Ibn Hajar, an erudite scholar of Hadith also insists on the authenticity of this story. He has stated, "We have written above that this report has three line of transmission which measure to the standard of Sahih. These reports are Mursal and those people may use them as base for arguments who accept the Mursal version"[15].

One of the idolators, whom version has told as Satan, anxious to prevent the threatened denunciation called out, "They are exalted damsels, and their intercession may be hoped for". These Verses were supposed to form a part of the prophet's revelation. And the Quraish overjoyed either at the trick or Muhammad (PBUH) 's supposed concession, hastened to express their willingness to come to terms. When Muhammad (PBUH) learnt what had happened, he immediately proclaimed the words, "They are naught but empty names which you and fathers have invented"[16].

The writers of six doctrinal Hadith collections, Imam Ahmad Ibn Hanbal, Imam Bayhaqi, Imam Nawawi, Allama Ayni, Ibn Khuzama have rejected this story. Many learned scholars of Islam like Ibn Kathir, Qadi Ayyad, Imam Al Razi, Al Qurtubi, Showkani, Ibn Arabi and Aaloosi have taken this incident baseless and spurious.

According to this story, the arch angel Gabriel appeared to the prophet. Gabriel told the prophet about the 'Satanic Verses' which were not revealed by Allah. At this occasion grief and sorrow prevailed upon the prophet. In this context Allah revealed these verses.

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وَإِن كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ ۖ وَإِذًا لَّاتَّخَذُوكَ خَلِيلًا وَلَوْلَا أَن ثَبَّتْنَاكَ لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا إِذًا لَّأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا [17]

And they indeed strove hard to beguile thee (Muhammad (PBUH)) away from that wherewith We have inspired thee, that thou shouldst invent other than it against Us; and then would they have accepted thee as a friend. And if We had not made thee wholly firm thou mightest almost have inclined unto them a little. Then had we made thee taste a double (punishment) of living and a double (punishment) of dying, then hadst thou found no helper against Us.

The prophet was very sad and depressed. Allah has revealed the verse of Surah Al-Hajj to relieve and console His beloved. Allah reassures His prophet in these words:

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّىٰ أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ □ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ □ □ وَاللَّهُ عَلِيمٌ حَكِيمٌ [18]

Never sent We a Messenger or a prophet before thee but when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. But Allah abolisheth that which Satan proposeth. Then Allah establisheth His revelations. Allah is Knower, Wise.

This is the gist of Gharaniq incident stated by many Muslim scholars like Wakidi, Ibn Sa'd, Tabari, Ibn Ishaq, Mussa Ibn Uqba, Ibn Hajar etc. Orientalists quoted this to strengthen their opinions on the message and the Messengerصلی اللہ علیہ وسلم . The news of this conversion to Islam reached Abyssinia. On hearing this rumor the Muslims return to Mecca. On reaching back to Mecca the falsehood of this story was exposed to them. They confronted different situations there.

Now, I want to evaluate this story on the basis of historical criticism. As I have mentioned above many doctors and scholars of Islam in the past had rejected it as mere fabrication. Many scholars of Islam in modern era also have refuted this incident. For instance, Sir Syed Ahmad Khan, Allama Shibli Naumani, Muhammad (PBUH) Hussain Hayal, Allam Albani, Syed Mandoodi, M.M Ehsan etc.

This story is completely untrue because it does not match with the basic teachings of the Quran. This spurious story is against the philosophy of Islamic Monotheism "Oneness of Allah". The Messenger who preaches oneness of Allah, how can he join the Gharaniq with Allah? Some period before this event, he rejected the threats and temptations of the Quraish. "A delegation of

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Quraish approached Abu Talib to restrain him preaching new Faith or surrender his nephew. They threatened him strictly that either he should stop his nephew or be prepared for hardships and sufferings. Seeing this panorama Abu Talib asked the prophet not be burden him with more than what he could bear".[19]

The Messenger had a firm Faith in Allah and he did not care for any support except Allah. He replied to his uncle:

يا عم لو وضعت الشمس في يميني والقمر في يساري ما تركت الامر حتى يظهره الله او اهلك في طلبه[20]

"Uncle, by Allah. If they place the son in my right hand, and the moon in my left hand asking me to give up, I shall not do it until either Allah gives it victory or I die in its cause".

Embassy of the Quraish failed badly. They gathered in their assembly hall to find any other solution of this matter. They chalked out a plan to bribe the Messenger as they were trying 'stick and carrot' methods to thwart the growth of new mission. They selected a chief named Utbah Ibn Rabi'ah a well known diplomat for this task. He said to him, "O Muhammad (PBUH) ! You are aware of your position among us".

"No one has been a harmful for our people as you are. You have criticized our forefathers, our religion and our Gods and disrupted our unity. Oh noble man! If you are looking for wealth, we shall gather a lot of wealth for you to make you richest of us or marry you to the women you like. We will make you our chief, if you crave for position, we shall make you our king if you desired. If an evil spirit possesses you then we will cure you at our cost, until you are healed".[21]

The Messenger صلی اللہ علیہ وسلم said:

فقال رسول الله صلى الله عليه وسلم ما بي تقولون ما جئتكم بما جئتكم به اطلب اموالكم، ولا الشرف فيكم ، ولا الملك عليكم ولكن الله بعثني اليكم رسولا، وانزل علىّ كتابا، وأمرني ان أكون لكم بشيرا ونذيرا، فبلغتكم رسالة ربي ونصحت لكم، فان تقبلوا مني ما جئتكم به فهو حظكم من الدنيا والاخرة، وان تردده علىّ اصبر لأمر الله حتى يحكم الله بيني وبينكم[22]

The Messenger said, "I am not afflicted with what you think. My aim is presenting to you the religion is not to acquire wealth or reputation or position. It is only that Allah has sent me to you as a Messenger and

[19] Ibn Ishaq P.196

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revealed the Quran to me. He has commanded me to give glad tidings of paradise to the Muslims and warn the disbelievers of Hell. So, I have conveyed to you the message of my Lord and given the right of well wishing. If you accept, that is good, otherwise I wait for Allah's command and decision."

"Muhammad (PBUH) was a monotheist prophet. Monotheism is the belief that there is God, and only One."[23] The remarks of L.Gardet are very important in this connection. He writes that the unity of God-head was not only stressed in the earliest Surahs of the Quran but was repeated throughout the book and association of partners to God was duly condemned. "God is Unique and One in Himself"[24].

In these circumstances the Quraish also tried to compromise with Muhammad (PBUH) . They were to drop off some elements of their religion while they expected the Messenger to drop off some. As the Quran says:

وَدُّوْا لَوْ تُدْهِنُ فَيُدْهِنُوْنَ[25]

Who would have had thee compromise, that they may compromise.

The Quraish also proposed that Muhammad (PBUH) worship their deities one day. They will worship Allah the next day in exchange. Allah revealed the Surah "The Disbelievers" on their above noted suggestion.

قُلْ يٰاَيُّهَا الْكٰفِرُوْنَ لَا اَعْبُدُ مَا تَعْبُدُوْنَ وَلَا اَنْتُمْ عٰبِدُوْنَ مَا اَعْبُدُ وَلَا اَنَا عَابِدٌ مَّا عَبَدْتُّمْ وَلَا اَنْتُمْ عٰبِدُوْنَ مَا اَعْبُدُ □ لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ[26]

Say: O disbelievers! I worship not that which ye worship; Nor worship ye that which I worship. And I shall not worship that which ye worship. Nor will ye worship that which I worship. Unto you your religion, and unto me my religion.

The researcher of Encyclopedia of Britannica states, "Although Muhammad (PBUH) 's preaching was basically religious, there was implicit in it a critique of the conduct and attitudes of the rich merchants of Mecca. Attempts were made to get him to soften his criticism by offering him a fuller share in trade and marriage alliance with one of the wealthiest families, but he decisively rejected such offers"[27].

As we see in two above versions from Sirah and a Surah from the Holy Quran, the Quraish tried their best to reach a compromise with the Messenger at any rate. They used different devices in

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[23] Cook, Michael, Muhammad , P.3

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this connection. But the Messenger turned down their attractive and handsome offers altogether.How can we think that the Messenger wanted to reconcile with Quraish at the expense of primary belief of monotheism which distinguishes Islam from other religions.

The real story is that one day the Messenger was reciting Surah Najm in the premises of Holy Kabah. There were sitting believers and unbelievers together. When the Messenger recited these verses.

أَفَرَءَيْتُمُ اللَّٰتَ وَالْعُزَّىٰ وَمَنَوٰةَ الثَّالِثَةَ الْأُخْرَىٰ[28]

Have ye thought upon Al-Lat and Al-'Uzza (19) And Manat, the third, the other?

Quraish's general attitude toward Quran was to make a noise during the recitation of Quran. As Quran says:

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَٰذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ[29]

Those who disbelieve say: Heed not this Qur'an, and drown the hearing of it; haply ye may conquer.

It is salient characteristic of the Quran to effect hearts of the listeners. The idolaters were stunned by the Quran.

Safi ur Rehman al Mubarak Puri says, "when the unspeakably fascinating words of Allah came into direct contact with their hearts, they were enhanced and got oblivious of the materialistic world around them and were catch in a state of full attentiveness to the Divine words to such an extent that when the prophet reached the stormy heart beating ending:

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا

Rather prostrate yourselves before Allah and serve Him.

The idolaters unconsciously and with full compliance, prostrated themselves in absolute God fearing and stainless devotion. It was in fact the wonderful moment of the truth that cleaved through the obdurate souls of the haughty and the attitude of the scoffers. They stored aghast when they perceived that Allah's words had conquered their hearts and done the same thing that had been trying hard to annihilate and exterminate".[30]

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Syed Mandudi gives the logic of the prostration of Makkans. He writes, "The Holy Prophet was reciting a forceful piece of the eloquent Quran in a very impressive manner. Naturally the occasion produced an emotional effect and all the listeners instinctively fell down in prostration along with him. It was because of such ecstasies produced by the Holy Prophet's recital of the Quran as this that the disbelievers dubbed him a sorcerer." [31]

The Qurayshites who were not present at this scene became aware of this incident of prostration with the Messenger. They admonished and reproached them harshly. They also made fun of them. The idolaters, who prostrated with the Messenger, to the contrary fabricated and concocted this assumption. According to them, the Messenger had described great admiration and veneration to their gods. He had also acknowledged their (gods) power of desirable intercession.

This assumption and lie was told mere to justify their prostration before Allah Almighty. M.M. Ishan says, "It is quite likely that after their prostration the Quraysh became much mortified and ashamed and tried to hide their shame by inventing the story that thy heard Muhammad (PBUH) praising their deities which made them join him in prostration. " [32]

If we evaluate this incident according to the teachings of the Quran, we find many evidences against the genuineness of this spurious story.

وَالنَّجْمِ إِذَا هَوَىٰ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ وَمَا يَنطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ عَلَّمَهُ شَدِيدُ الْقُوَىٰ[33]

By the Star when it setteth, Your comrade erreth not, nor is deceived; Nor doth he speak of (his own) desire. It is naught save an inspiration that is inspired, Which one of mighty powers hath taught him.

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ[34]

(He is) the Knower of the Unseen, and He revealeth unto none His secret, Save unto every Messenger whom He hath chosen, and then He maketh a guard to go before him and a guard behind him That He may know that they have indeed conveyed the messages of their Lord.

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إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ[35]

Lo! We, even We, reveal the Reminder, and lo! We verily are its Guardian.

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ[36]

Falsehood cannot come at it from before it or behind it. (It is) a revelation from the Wise, the Owner of Praise.

قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ[37]

Say (O Muhammad (PBUH)): It is not for me to change it of my own accord. I only follow that which is inspired in me.

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ۝ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ۝ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ[38]

And if he had invented false sayings concerning Us, We assuredly had taken him by the right hand And then severed his life-artery.

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ[39]

So proclaim that which thou art commanded, and withdraw from the idolaters.

According to these verses, there is a zero percent chance of tempering the Quran. The Messenger himself has no authority to add or change any verse in the Quran. How can we assume that Satan has cast his words to the Messenger. According to Syed Maududi, "Lets us consider the story critically and rationally to prove that it is unacceptable. Its internal evidence proves it to be wrong.

a) According to the story the incident happened after the first migration to Habash, for the according to it some of the migrants returned to Makkah after hearing the story. Now the fact is that the migration took place in the month of Rajab of the 5th year of Prophet hood and some of the migrants returned to Makkah three months later.

b) Verses 73-75 of chapter 17 in which the Holy Prophet was 'reproved' for this incident were revealed in the eleventh or twelfth year of Prophet hood. In other words, he was 'reproved' by Allah five or six years after the incident.

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[35] Al-Hijr, 15:9

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c) This verse 52 in which the interpolation by Satan was abrogated was sent down in the first year of Hijrah, i.e. about two years after the reproof. Can a person in his senses believe that the holy Prophet was reproved for the interpolation after six year, and it was abrogated after nine years?"[40]

Let us see another evidence, according to the story, this interpolation was occurred in chapter 53 that pleased the Qurayshites, who were present in the Ka'ba. In order to analyse the story it would seem mandatory to recite the verses of the Quran along with satanic verses

أَفَرَءَيْتُمُ اللَّٰتَ وَالْعُزَّىٰ وَمَنَوٰةَ الثَّالِثَةَ الْأُخْرَىٰ [تلك الغرانيق العلى وان شفاعتهن لترتجى] أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ إِنْ هِيَ إِلَّآ أَسْمَآءٌ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ اللَّهُ بِهَا مِن سُلْطَٰنٍ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنفُسُ وَلَقَدْ جَآءَهُم مِّن رَّبِّهِمُ الْهُدَىٰ[41]

Have ye thought upon Al-Lat and Al-'Uzza and Manat, the third, the other? [Those are high flying one, 'Al Gharaniq' (Swans) : whose intercession is to be hoped for.] Are yours the males and His the females? That indeed were an unfair division! They are but names which ye have named, ye and your fathers, for which Allah hath revealed no warrant. They follow but a guess and that which (they) themselves desire. And now the guidance from their Lord hath come unto them.

If we analyse these verses by adding Satanic verses, we cannot understand the real theme of the Quran. In the beginning Allah is praising the goddesses of Pagans of Quraish and on the other hand Allah Almighty disgracing and diminishing these deities.

Dr. Mohar Ali has analyzed this incident in the light of reference to the context. He has compared the Satanic verses to the later verses of this chapter. He states "On the other hand, if the 'satanic verses' are left as they are and the ayahs 21-23 are taken out, then also there would remain an equally strong denunciation of the goddesses and of the principle of intercession in the ayahs both preceding and following the 'satanic verses'. To begin with ayahs20, and Maut, the other third?" is clearly a derogatory expression, for the objective, al-Ukhra, is used contemptuously and diversely. It would then be simply incongruous to state, after that humiliating description of the goddess that she is a highly placed and interceding deity. But leaving aside these 'ayahs' if we proceed with the 24th ayah denies the efficacy of intercession in the form of an interrogation: "is it for man to have what he wishes (for him)?" i.e. it is vain wish that intercession will be of any avail to him. The ayah is only an emphasis on what has been stated in the previous 'ayahs'

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about the inefficacy of the goddesses. Similarly 'ayah' 25 is a follow on and reminder that, 'To Allah belongs the end as also the beginning.' i.e. man should took to him alone in all affairs and should not expect any kind of help or assistance from any other deity or entity. The same theme is continued and elucidated in ayah 26 which falsifies, on the other hand, the erroneous notion of the unbelievers that angels were Allah's daughters and that the above mentioned goddesses were same forms of representations of those angels. On the other hand it stresses that even those angels have no power to intercede except by Allah's leave, Again , for from betraying an attitude of compromise, the unbeliever's leaders attitude is denounced in ayah 29 and the Messenger is clearly instructed to shun and avoid them: "Therefore shun those who turn away from our revelation and desire for nothing but the life of this world."[42]

فَأَعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيٰوةَ الدُّنْيَا[43]

Then withdraw (O Muhammad (PBUH)) from him who fleeth from Our remembrance and desireth but the life of the world.

We conclude that the whole text of surah 53 has a cohesion, unification and harmony in both gist as well as in order. The interpolation of 'satanic verses' after verse no. 20 will disturb the sequence no sensible man can suppose after vigilant study of the surah that the Messenger had any intention to reconcile with the pagans of Makkah. And how the pagan leaders as well as orientalists concluded from this surah that the Messenger was adopting the policy of give and take?

Mathew S. Gorden writes, "Muhammad (PBUH) called on people to worship only Allah and to reject the cult of the goddesses. He stressed that to worship any other deity – whether goddess, idol or jinn was to violate the absolute oneness of God. "[44]

Now we examine the traditions regarding this incident. Many scholars of Hadith have mentioned this incident in various versions. Each version has different claim of narrators. Many doctors of Hadith have critically evaluated the isnads and matans of the traditions. In the mid of 20th century Allama Al-Bani has made a critical study of this incident.[45]

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All the doctors are agreed that each version is mursal. Among these versions, only one version is traced back to a companion, named Abdullah Ibn Abbas.[46] Who was not born when this incident occurred.

According to Qadi Ayad, "The man narrator in this version, Shu'ba, clearly points out that he only supposes that the report comes from Ibn Abbas.[47] Ibn al-Kalbi, another reporter of this version is undisputed unreliable. Traditions reported by Kalbi have been rejected because he is a person of suspected veracity and of impeached character. Similarly another narrator Al- Muttalib Ibn Abdullah is also unreliable".[48]

There is not any reporter who is eye witness of this incident. Ibn Kathir says, "Many commentators of the Quran have mentioned this story but all of them have the name of the companion narrator at the top missing. I have not come across a single narration complete of chain. Allah knows best."[49]

Qadi Ayad says, "As for the first source, it might be sufficient for you to know that none of the six canonical collections have mentioned this story and that no trustworthy narrator has narrated it through an unbroken chain. There are many broken chains of narration that carry different versions of the story. Some with contradictory statements"[50]

Imam Razi says, "this story is false and apocryphal and its circulation is unlawful. God says that the Prophet does not speak anything of his own accord but what God reveals unto him and God has likewise said that whatever has been or will be revealed unto him, he shall never forget."[51]

Imam Bayhaqi denies circumstances of the story being a tradition at all, and says that its narrators are all individuals of suspected and impeached character.

Imam Bukhari narrated this tradition in his Sahih, the Messenger after having recited the chapter 'The Star' prostrated himself, and was followed by all believers and unbelievers and other men and Genii and in that tradition no mention is made in respect and honor of Gharaniq.[52]

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[46] Tabari, Jami al Bayan, Vol.17, Pp.120
[47] Qadi Ayad, As-Shifa, Vol.2, Pp.118
[48] Dhahbi, Mizan, Vol.2, Pp.482

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If the chains of narrations are most trustworthy but the matan or text of Hadith that opposes another Hadith whose authenticity has been acknowledged, or the text of that Hadith contradicts the fundamental and universal teachings of the Quran should be rejected. Ibn Abi Hatim Rafi says, "Hadith trustworthiness will depend on the narrators. Further, it has to have a text that is worthy of consideration as a statement of the Messenger."[53]

This fabricated story contradicts the teaching of the Quran.

إن عبادي ليس لك عليهم سلطن إلا من اتبعك من الغوين[54]

Lo! as for My slaves, thou hast no power over any of them save such of the froward as follow thee,

إنه ليس له سلطن على الذين امنوا وعلى ربهم يتوكلون[55]

Lo! he hath no power over those who believe and put trust in their Lord.

وما تنزلت به الشيطين وما ينبغي لهم وما يستطيعون إنهم عن السمع لمعزولون[56]

The devils did not bring it down. It is not meet for them, nor is it in their power, Lo! verily they are banished from the hearing.

قال فبعزتك لأغوينهم أجمعين إلا عبادك منهم المخلصين[57]

He said: Then, by Thy might, I surely will beguile them every one, Save Thy single-minded slaves among them.

This incident has been reported in different versions. The text of this narration, each version differs from the other. Dr. Mohar Ali stated, "There are grave differences and disagreements in all the four essential respects, namely

a) The occasion of the incident.

b) Nature of the Prophet's alleged act.

c) The words of the alleged 'Satanic verses'

d) Their effect and sequal."[58]

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[53] Ibn Abi Hatim Razi, The Introduction to Al-Jarha-wa-Tadil, P.351
[54] Al-Hijr, 15:42

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Here we discuss only the different words of the satanic verses. The most important thing in this story is the words of satanic verses interpolated by Satan that differ in different versions of the story. Syed Maududi states after the analysis of various versions that there are 15 different texts with remarkable differences in their wordings.[59]

In short, disconnected and weak isnads of these versions, mursal kind of narrations, all these prove that this story has been fabricated by zindiq. The above mentioned verses of the Quran also destroyed its credibility.

Now I come to the point why did the emigrants of Abyssinia return to Makkah only after three months?

Haykal wrote in this connection, "What caused the Muslims to return from Abyssinia, therefore, was not as orientalist Muir claims, the reconciliation of Muhammad (PBUH) with Quraysh. Rather it was the armistice to which the Quraysh was compelled to resort following the conversion of Umar and his bold support of the religion of God with his tribal relations. The so called reconciliation, therefore, constitutes no evidence for the story of the goddesses."[60]

Another reason of their return has been given also by Haykal, "The Muslim's return from Abyssinia was partly due to revolution which has broken out in that country and to their consequent fear of losing the Negus protection."[61]

The real reason of the return of Muslims from Abyssinia was conversion of Hamazah and Umar, the great to Islam. This evidence is supported by Dr. Arnold. He writes, "The conversion of Umar is a turning point in the history of Islam. The Muslims were now able to take up a bolder attitude, Muhammad (PBUH) left the level of Arqam and the believers publically performed their devotions together round the Ka'bah."[62]

"According to well-known letter of Urwa most of these emigrants returned to their native town when Islam had become strengthened by the accession to its ranks of a member of individuals of position in Mecca, such as Umarb. Al Khattab and Muhammad (PBUH) 's uncle Hamza" [30]

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[59] Maududi, Seerat Sarwar-e-Alam, Vol.2, P.572 Tafheem ul-Quran, Vol. P.

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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Any jinn or Satan cannot interfere or forge in the revelation. The Quran is under the safeguard of Allah Almighty. It is mere the innovation of the unbelievers who prostrated with the Messenger to make safe their position among their follows. And the emigrant of Abyssinia returned to Makkah on the conversion of Hamza, the lion of God, and Umar, the Great. His conversion was a turning point in history of Islam.

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Chapter

5

MIRACLES AND ORIENTALISTIC APPROACH

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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5.1:MEANINGS OF *MIRACLES*

The Arabic word (معجزه) mujiza is translated into English as miracle. Miracle is derived through French from Latin "miraculum" which means, "a thing to be wondered at", etymologically, any event of nature to excite wonder[1].

A marvellous occurring within human experience, which cannot have been brought about by human power or by the operation of any natural agency. And must therefore be ascribed to special intervention of the Diety or some supernatural being. Cheifly, an act exhibiting control over the laws of nature, and serving as evidence that the agent is either divine or is specially favoured by God. [2]

A thing deviating from the usual course of things, as a challenge to those who deny this, of such a nature that it makes it impossible for them to produce the like of it. It is Allah's testimony to the sincerity of his Prophets. [3]

Miracles are extraordinary and astonishing happenings that are attributed to the presence of a supernatural or divine power. [4] Miracles are events, actions and states taken to be so unusual, extraordinary and supernatural that the normal level of human consciousness finds them hard to accept rationally. [5]

A miracle performed by a Prophet distinguished from an event at variance with the usual course (of nature) produced by means of one who lays claim to the office of a Prophet, in contending with those who dis acknowledge (his claim), in such a manner as renders them unable to produce the like thereof. [6] or

An event breaking through, or infringing, the usual course (of nature) inviting to good and happiness, coupled with a claim to the Prophetic office and intend to manifest the veracity of him, who claim to be an a apostle of God. [7]

The Arabic word mujiza is derived from "ajz" Imam Raghib al-Isfahani states,

[1] Collier's Encyclopedia, vol.16, P. 345
[2] The Oxford English Dictionary vol.9, PP. 835-36
[3] Taftazani, Saad al Din, A Commentary on the Creed of Islam, Tr. Earl Edgar Elder, P. 129.
[4] Encyclopedia Britanica Vol.17, P. 403
[5] The Encyclopedia of religion Vol. 9, P. 542.

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والعجز اصلہ تاخر عن الشیء و حصولہ عند عجز الامر ای موخرہ و صارفی التعرف اسماء للقصور عن فعل الشیء [8]

Mujiza literally means something which makes other unable to produce as like it. This word is used in the holy Quran in its genuine (original) meanings.

قَالَ يٰوَيْلَتٰى اَعَجَزْتُ اَنْ اَكُوْنَ مِثْلَ هٰذَا الْغُرَابِ فَاُوَارِيَ سَوْءَةَ اَخِيْ [9]

Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?

وَاعْلَمُوْٓا اَنَّكُمْ غَيْرُ مُعْجِزِي اللّٰهِ [10]

But it you turn away, then know that your cannot escape (from the punishment of) Allah.

وَمَآ اَنْتُمْ بِمُعْجِزِيْنَ فِي الْاَرْضِ [11]

And you cannot escape from Allah.

Abul-Barakat al Nasafi, who defined mujiza as under:

المعجزۃ وهی ظہور امر الٰہی فارق للعادۃ فی را التکلیف لا ظہار صدق مدعی النبوۃ [12]

According to Islamic theology, the word 'ayat' is frequently used to signify miracle. When the term mujiza appeared in Islamic literature it became crystal clear synonym of ayat or miracle. Imam Ghazali says at the opening of his chapter on miracle,

بیان معجزاتہ و ایاتہ الدالہ علی صدقہ [13]

And the end of the chapter on miracles he concluded.

الی غِر ذلک من ایاتہ و معجزاتہ صلی اللہ علیہ وسلم [14]

The great theologian Baqillani states:

ماظہر علی یدہ صلی اللہ علیہ وسلم من الایات الباهرہ المعجزات القاہرہ [15]

Imam Ibn Hazm Al-Andulsi has used the words 'ayat' and mujiza as synonyms to a great extent in his writings. Khawariq al-ada (the breaker of usage) is also used by the scholars to denote miracles.

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[8] Imam Raghib, Mufradat al Quran Vol. 2, P. 222
[9] Al- Maidah, 5:31
[10] Al-Taubah, 9:2
[11] Ash-Shura, 42:31
[12] Pillars of the Creed of Sunnites, P 16, London.
[13] Ihya uloom al-Din, Vol. II, P 384

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There is no difference between the miracle of a Prophet or that of a saint in non-Islamic theologies The term 'miracle or mujiza' is specified for the wonders appear at the hands of the Prophet while the marvels that are become visible at the hands of a saint are called Karamah or Karamat in Islamic theology.

Significance of miracles:

A miracle is something which Allah displays to mankind in support of the truth and candidness which an apostle delivers to humanity as Allah's message. Miracles are supernatural and ultra natural incident Imam Razi says, "The holy Prophets are superior in spiritual as well as in physical powers, distinguished them as compared to common men. They have also distinction in hearing, seeing, smelling and tasting abilities." [16]

As the Prophets are sent by Allah, therefore, they are dignified with Prophethood and Messengership. They are bestowed upon miracles for their support and to testify their Prophet hood. Among these some are intellectual and others are sensuous wonders. So that the creatures may known that their personality is dignified and exalted to Allah.

It should be known that the miracles are presented at the hands of the Prophets, Therefore, it is called the miracle that the creature is helpless to bring such a thing, such as aliven the dead, a staff may become a dragon, to create she-camel from the mountain and splitting of the moon etc.

On seeing that people may be understood that it is the phenomenon of Allah-Almighty. It is known that although the phenomenon of wonder may present at the hand of the Prophet, yet it is not called the action of the Prophet. Therefore, the Quran has attributed the miracles to Allah. The very first motive of the miracle is to make strong the belief of an apostle himself. So that his eyes observe what his heart regards as true, For instance

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أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا ۖ قَالَ أَنَّىٰ يُحْيِي□ هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا ۖ فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ□ [17].

Or of him, who, when passing by a ruined and desolate city, remarked: 'How can Allah give life to this city, now that it is dead?' There upon Allah caused him to die, and after a hundred years brought him back to life.

وَإِذْ قَالَ إِبْرَٰهِ□مُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ، قَالَ أَوَلَمْ تُؤْمِنْ ، قَالَ بَلَىٰ وَلَٰكِنْ لِيَطْمَئِنَّ قَلْبِي[18]

When Abraham said: 'Show me, Lord, how you raise the dead, He replied: Have you no faith?' 'Yes,' said Abraham, 'but I wish to reassure my heart.'

The second important purpose of the miracle is to fortify (strengthen) the belief of the followers. On the whole, these miracles solve the pragmatic problems of life. For example

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَىٰ ،[19]

We gave the shade of clouds and sent down to you Manna and quails.

وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ[20]

And I heal those blind, and the lepers, And I quicken the dead, By God's leave.

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَٰٓئِكَةِ مُنْزَلِينَ[21]

Is it not enough for you that God should help you with three thousand angles (specially) sent down.

The third purpose of the miracle is to evoke the awareness of the infidels to the fact that the Prophets are assigned the responsibility to warn people by God. So they are always helped by God. In this regard, miracles impress and inspire the disbelievers to believe in Allah and his Messenger such as, when the staff of Moses became a dragon the enchanters reacted."

فَأُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ[22]

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[17] Al Baqrah, 20: 259
[18] Ibid, 2: 260
[19] Al-Baqrah 2:57
[20] Al Imran 3:49

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When the wizards were (all) fluring down prostrate crying. We believe in the Lord of Aaron and Moses.

The significance of a miraculous event is frequently held to reside not in the event as such but in the reality to which it points; thus a miracle is also called a sign – from the Greek semeion – signifying and indicating something beyond itself. Extraordinary and astonishing occurrences become specifically religious phenomena when they express, reveal or signify a religious reality, however defined. [23]

The purpose of a miracle may be in the direct and immediate result of the event e.g., deliverance from imminent danger (the passage of the children of Israel through the Red Sea), cure of illness. Nevertheless, the ultimate purpose frequently is the demonstration of the power of god, of the saint, the "man of God" through whom the god works, to whom the miracle is attributed.

The purpose of a miraculous occurrence is often to reveal a divine reality or numinous dimension. The occurrence may be an event concerned with natural needs or situations, such as illness, hunger, or distress, or a specifically religious event that effect some form of salvation or revelation, such as the theophany at Mt. Sinai in which God gave to Moses the Ten Commandments, the Resurrection of Jesus Christ, or the revelation of the Quran to the Messenger.

Even in these specifically religious events, the miraculous element is not necessarily of the essence but occurs as merely an accompanying circumstances designed to arrest the attention and to impress everyone the unique character and significance of the occasion. Thus theoretically at least, the theophany at Mt. Sinai could have taken place without thunder and lightning, Jesus need not have been born of a virgin; He need not have made his miraculous journey to heaven. [24]

Miracle is the name against the natural phenomenon there is no doubt in it that the reasons and characteristics of things and facts are due to Allah's commandment. Now, a person who breaks these characteristics, reasons and facts with his miracle,

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[22] Ta-Ha, 20:70

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yet it is not called the action of the Prophet. It means that he proclaims that who had made all these, he can mar all this. This make and mar appears at his hand. It is proved that he is the Messenger of Allah. Therefore, the Quran has attributed the miracle to Allah. In this regard, the miracle is the proof of his Prophethood.

A person who believe in Allah and recognizes ﷺ as the Messenger of Allah would at once accept the miracle. He will not demand any reason for it. Every word and every act of the noble Messenger (ﷺ) bears witness to his Prophet hood. Abu Bakr did not demand a miracle saying this face cannot say anything but the truth. It should be noted that a person's belief does not based completely on reasoning and logic, but a person who does not believe in Allah and his Messenger will ask and discuss the logic of miracles. Abu Jahl demanded of the Prophet a miracle, but even on seeing it, he grew not faith but doubt. Dr. Abdul Karim Awad says. "A miracle is an extraordinary accomplishment which God Almighty brings about at the hands of a Prophet in order to prove his Prophet hood." [25]

A miracle is supernatural or ultra natural. The axiom is that a cause and its effect are absolutely unchangeable being based on firm experience. This feeling (impression) is deeply rooted in human mind. This axiom is known as Law of Nature.

The one who is the creator of the universe and maker of the laws and principles to operate and govern this universe is certainly has the powers to change or suspend these laws for special purposes, whenever he desires. Any person who has belief in the supernatural power is naturally intended to feel that the man who performs the miracle too has some connection with Allah. One the other hand, if a person has no belief in Allah or religion, for him a miracle has no meaning.

For this the believes, like Abu Bakr, Ali, Talha, Zubair and others did not demand any kind of miracle. A miracle is a sign of genuineness of the claimant although it is ultimately not a proof of his Prophet hood.

Sir A. Eddingtion has had to give up the law of causation in the light of modern scientific knowledge and findings. Modern belief says, 'The quantum theory has

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revolutionized modern thinking which had, tilled now, considered the law of causation to be inviolable .... In 1927, this old idea has had to be given upon the idea that everything that takes place is inevitably the result of another definite thing which could be called its 'cause'. It has to be acknowledged that there is something behind what happen which can be called the "Supreme will". In the result, there is no evidence of an inevitable 'result' of any thing. The old law of cause and effect has now the status only of a law of probabilities and no more. Other results can follow from the same cause. And, thus the existence of, miracle' becomes purely a matter of sound evidence as to its actual happening." [26]

The one, who is the creator of this universe and maker of certain laws for its operation which He has established, is absolutely able to change these laws for his special Messenger.

The universe operates according to fixed laws that God has determined. But for these laws and the uniform character of natural events, everything would be happing in a continuously changing, unstable flux and we could therefore not have found out the divine laws of nature or realized any scientific developments. Although recent discoveries in atomic physics have made it clear that whatever exists is a wave in continuous motion and therefore it is not possible to say that a second later its existence will be in the same state as it is in now, on the surface everything occurs according to the principles which the 'classical' of Newtonian physics established. Many things occur that we cannot explain with the law of causality. William Stall Jivans has stated in his book, "Principles of Science", we cannot refute the possibility of interference of God in the working of the universe. The power that created it can remove or add to it.... And that is not more unimaginable than the existence of the world." So the law of causality is only a veil before the Divine operations so that people do not directly attribute to God certain disagreeable things and events. Therefore, what is unreasonable or unscientific is to deny miracles, not to affirm.

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Allama Shibli has quoted Maulana Roomi on the reality of causes, motives and miracles.

"Below the azure certains of the sky, Allah has determined cause and effect and customs for those who work."

"Most of the events of the world occur according to the continuous customs. But sometimes divine power snaps this customs."

He has made cause and effect elegant, and then through miracle, He does something contrary to custom."

He is the real cause of causes who may do what he likes and His Absolute Power snaps the causes."

"This apparent cause is made effective and doer by the real cause. Who, whenever he chooses, may render it ineffective and useless?"

"The causes that are in the fore front in the tasks of Prophets are higher and better then these apparent and worldly causes."

"The consort of these apparent causes in our intellect but the consorts of the real causes are the Prophet."

"The Prophets are after serving the causes, and have risen aloft the banner of miracles on Mars." [27]

"A distinction is made in the system of theology between the law of nature and of its operation. The law itself is a disposition in an object to behave in a given way; the operation is the ordinary result of such a disposition. The later, depending upon God's creative act for its existence, depends also upon his concurrence as the principal condition for its operation. God, on the other hand, is free to give or with hold his concurrence, since as the voluntary creator of the universe and in order he is not subject to its laws, but its laws to him. [28]

- Mujizah is contradictory to custom manifestation from Allah to confirm a Prophet or a Messenger.

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- A mujizah is Kharq aadat and an exception to the cause and effect process which Allah manifests to confirm his Prophets and Messengers.
- An event contrary to custom or an exception to the rule of cause and effect is possible and has occurred.
- We have gained knowledge of natural customs and series of cause and effect through experience.
- And what we learn from experience cannot be said to be universal and intellectually general.
- Experience is based on personal or other people's observations.
- The reports in Islam and the testimony of the true miracles of the Prophet are so sound that no historical report of the world can compare with it. And they provide strong proof of miracles and events contrary to custom. [29]

The significance of an incident depends on the evidences related about it. If the narrators of that incident are absolutely reliable and their honesty and truthfulness cannot be called in question, that incident or fact is to be believed. If there is only one narrator of an incident whose veracity is authentic, that fact should be acceptable, while on the contrary, there is a large number of unreliable narrators. Now, we have to assess the, honesty, integrity, intelligence, memory and strength of character of the narrator whose veracity and truthfulness is to be assessed. As we see that the companions of the Prophet, who were the first narrators of the Prophet's miracles, they were reliable honest, veracious and their moral fiber was acknowledged. The companions were the witness of Prophet's miracles. Approximately one thousand miracles of were related by his honest and truthful companions and then by many reliable and trustworthy narrators and authorities. These miracles were recorded in authentic books of traditions, commentaries of the Quran, books of Sirah and history. These miracles have come to us from a number of different sources; therefore, these are absolutely authentic as these are related by truthful companions.

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Miracles of the Messenger

Almost all the Prophets and Messengers worked miracles. For many centuries, millions of the Jews and billions of the Christians have believed in the miracles of Moses and Jesus respectively. The followers of Buddha have also recognized his miracles. There is not a single Jew or Christian who calls in question his miracles. But at once, the Jews and the Christians deny the miracles of as compared to Moses and Jesus. It is only their solicitation; obstinacy and prejudice that make them to refuse the miracles of the Messenger of Islam. " He was not thought to have been granted any miracles in the traditional sense as they were not, ipso facto, sufficient to convince unbelievers." [30]

"Only the pious fantasy of later generations of believers clothed the dim figure of the Prophet with a rich and multi-coloured fabric of fable, legend and miracle, not realizing that by diminishing his essential historic humanity they were robbing him of one of his most attractive qualities."[31]

"Muslim religion assumes, as a matter of course, that Allah works miracles and has done so in the past, e.g, through Moses and Jesus significantly not through the Prophet . According to the Quran, he explicitly rejected the idea of proving his vocation by signs and miracles. The Quran itself was the greatest miracle, and he was but a human Messenger and preacher of repentance. Nevertheless, subsequent narratives invested his birth and life with superlatively miraculous details." [32]

[30] Encyclopedia of the Quran Vol. 3, P. 392

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but a human Messenger and preacher of repentance. Nevertheless, subsequent narratives invested his birth and life with superlatively miraculous details." [32]

[32] Encyclopedia Britannica Vol.17, P406

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5.2: OPENING OF THE CHEST

The Messenger of Allah declared his Prophethood in 610 A.D. He proved his Prophethood by presenting the holy Quran as the word of God. He also presented about 1000 miracles. The occurrence of his miracle is as certain as his Messengership.

According to the holy Quran. "The obstinate unbelievers charged him with sorcery. Unable to deny the miracle of (ﷺ), they called them sorcery to satisfy themselves or to mislead their disciples and followers. There is no doubt that (ﷺ) was granted with miracles. All the traditionists have confirmed and narrated his miracles unanimously. A miracle is Allah's confirmation of his Messengership. When (ﷺ) declared his Prophethood, Allah Almighty bestowed upon him miracles of different kinds to prove his claim. Here we discuss some important miracles of the Prophet, e.g., opening of the chest, splitting of the moon, his illiteracy, his ascension and the Quran as the greatest miracle.

(ﷺ) was born in spring of 571 A.D. in the sacred city of Makkah, which is also known as mother of the cities. It was a noble custom among the urban Arabs to hand over their babes to Bedouin tribes of the desert for suckling. "Where the child grew up in the free, chivalrous air away from the crampt, contaminating atmosphere of the city, and learnt the whole some ways of the Bedouins. Those were the days when the chaste, uneffected expression of desert people was considered as the finest model of grace and elegance of Arabic language. Together with the milk of Bedouin woman, the babies drank the fluent language that flew across the desert." [1]

According to this national custom and tradition Muhammad (ﷺ) was handed over to a noble lady Halimah of Banu Sa'd, a clam of the Hawazin tribe. Banu S'ad was famous among the Arabs for the gracefulness of their speech. The lad spent four years of is noble life among Banu Sa'd. During the fourth year of the birth, this strange incident took place as mentioned by Ibn S'ad. [2] According to Ibn Hisham, " Halimah

[1] Muhammad Rasulallah: The Apostle of Mercy. PP. 92-93
[2] Ibn Sa'd, Tabaqat. Vol.1, P.112

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Halimah says, He and his brother were with our lambs behind the tents when his brother came running and said to us, "Two men clothed in white have seized that Qureshi brother of mine and thrown him down and opened up his chest, and are stitching it up." We ran toward him and found him standing up with livid face. We took hold of him and asked him what the matter was. He said, "Two men in white raiment came and threw me down and opened up my belly and searched there in for I know not what." [3]

Imam Muslim has also narrated this incident. According to his narration Anas says, "Gabriel came to the Messenger while he was playing with the children. He seized him, laid him down, Cut open his chest, removed the heart, and threw away a piece of flesh from it saying, 'This was Satan's share of you.' He washed his heart in a golden tray with Zamzam water. Then he stitched it and placed it back in the breast. The Children ran to their mother and told her, Muhammad (PBUH) (ﷺ) has been murdered". They hurried to him to find him (standing there)." Anas added. "I have seen the stitch marks on the chest." [4]

لقد خشیت ان یکون هذا الغلام قد اصیب فالحقیه باهله قبل ان یظهر ذلک به[5]

Abu Na'uaym and Ibn Kathir was also stated this incident emphatically.[6] As for the cutting open of the chest and filling it with faith, its reality is in the over powering of the spirit by the lights of the rays of human nature and the acceptance of the blessing from the higher world." [7]

Orientalists blindly follow W. Muir, who says: Opening of chest was really the fits of epilepsy this was the first attack of fits. We have already discussed epilepsy in detail in chapter four. According to my humble opinion, the incident of the opening of the chest happened twice during the noble life span of the Messenger. Bukhari, Muslim, Ahmad, Trimidhi have narrated that this incident took place at the time when

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[3] Guillaume, The life of Muhammad. PP.71-72
[4] Sahih Muslim H. 261
[5] Al Rawd al Unuf, Vol.1, P.288

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he was taken to Jerusalem and heavens (Isra and Miraj) during the last years of Makkan era. [8]

Imam Dhahbi is also of opinion that this incident happened twice: once when he was a child of four years and secondly on the departure to Jerusalem and Heavens (Isra and Miraj). [9] According to Ibn Hajar Asqalani this narration has come down to us through various reliable sources so that this tradition is acknowledged as authentic. [10]

The Holy Quran also approves the authenticity of this incident. As the Quran say:

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ وَوَضَعْنَا عَنْكَ وِزْرَكَ الَّذِيْ أَنْقَضَ ظَهْرَكَ [11]

Have we not caused they bosom to dilate and eased the of burden which weighed down thy back. (The meaning of (شرح) Sharah is to dissect, to split, to open. [12]

According to Imam Tirmidhi this sunah refers to incident of opening of the chest. The words شرح صدر is one idom used in Arab literature as we see in case of Moses.

رَبِّ اشْرَحْ لِيْ صَدْرِيْ وَيَسِّرْ لِيْ أَمْرِي [13]

My Lord! Expand for me my breast, and ease for me my affair.

Imam Muslim indicates their incident in his Sahih in Hadith no. 415, 416.

هُوَ الَّذِيْ بَعَثَ فِي الْأُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ [14]

He is the One who raised amidst the unlettered people a messenger from among themselves who recites to them His verses, and purifies them, and teaches them the Book and the wisdom.

Here the word Hikma (Wisdom) was poured in his heart at the time of opening of the chest. He taught his people the words of Allah (the Quran) as well as wisdom (Hadith).

In this age of science, there are many centres of cardiology in various cities of different countries. Where the surgeons cut the chest as well as the heart of the patient

[8] Bukhari H 3207, Muslim H. 261-262, Al-Musnad 3/121, 149, 288, Trimidhi H 3584
[9] Dhabi, Sirat un Nabawiyyah, P. 49
[10] Kitab u Shifa 2/202, Al-Fath 15/52/H 3887
[11] Ash Sharh, 94: 1-3
[12] Shibli, Sirat un Nabi, Vol. 3, P.346
[13] Ta-Ha, 20: 25-26

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and after operation, they plant it in its real place very successfully. Some surgeons operate with the help of ultraviolet rays. After operation a patient may lead a pleasant and healthy life.

It is the miracle of the Messenger. It is not difficult for Allah to open his chest and then to stitch it.

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5.3: *SPLITTING OF THE MOON*

It is the most outstanding miracle of the Messenger. Splitting of the Moon is another Prophet's miracle, which has been described in the holy Quran. As the Orientalists deny the Prophet's miracles except the Holy Quran. But many authentic and verified miracles are mentioned in the Holy Quran. Splitting of the Moon is one of those. Annemarie Schimmel confesses, "Though miracles like the opening of the breast, or the Splitting of the Moon as well as Muhammad (PBUH) 's role as Ummi can be derived from the Quran." [1]

Annemare Schimmel also quotes Ahmad al Arusi, a spanish Arabic poet of the late Middle ages,

Is it not you who has been sent as mercy to mankind?

Is it not you whom the pebbles praised?

And whom the lizard in the desert addressed, and the wolf too?

Is it not you for whom the full moon in the sky was split? [2]

The Holy Quran provides evidence for the authenticity and genuineness of this miracle, the Quran says:

اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْتَقِرٌّ [3]

The hour nigh and the moon was rent in twain. And if they behold a portent they turn away and say: Prolonged illusion. They denied (the Turth) and followed their own lusts.

Imam Bukhari has stated this incident in ahadith nos. 3636-3638 etc.[4] Syed Moudoodi states. "So it is the fact that the splitting of the Moon has been proved by the Quran. This incident does not depend upon traditions. Although its details are found in the traditions. These traditions are related by Bukhari, Muslim, Trimidhi, Ahmad, Abu Dawood, Ibn Jarir, Bayhaqi, Abu Na'am Isfahani, Tabrani etc. These

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[1] Schimmel, Annemari, And Muhammad is His Messenger, P.74

[2] Ibid, P.77

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scholars of Hadith have narrated these traditions through Ali, Abdullah Ibn Masood, Abdullah Ibn Abbas, Abdullah Ibn Umar, Hudhaifa. Jubayr Ibn Mut'im and Anas Ibn Malik. Ibn Masood, Hudhaifa ibn Yaman and Jubayr Ibn Mut'im were eye-witness of this incident. They all had attested its authenticity. [5]

The report related by Anas b. Malik says that the incident was a miracle performed in response to the unbelievers demand for a proof of Muhammad (PBUH) Prophethood. [6]

Allama Ali Ibn Burhan al-Din Halbi states a tradition through Abdullah ibn Abbas. "Once the idolators like walid b Mughira. Abu Jahl, Aas b. Hisham, Aswad b Abd Yaguth, Aswad Muttalib, Zam'ah ibn Aswad and Nadhr b Harith were gathered in Mina. All of them demanded the Messenger to split the moon into two halves for the proof of the truth of his Prophethood." [7] One halve should be seen over Mt. Abu Qubays and other over the Mt. Quayquan.[8]

Qadi Iyad says that Anas related that the Makkan have demanded for a miracle. [9]

This incident occurred about five years before Hijrah. It was the fourteenth night of the lunar month. It was a full moon. "The Messenger prayed to Allah to fulfill their demand. The moon was split into two on the command of Allah. It's one halve was over Mt. Qubays and other over Mt Quayquan. Then the Messenger said, "Be witness". [10]

Seeing this, they said, "Muhammad (PBUH) has cast a spell on our eyes". Some of them said. "If his magic had an effect on them, it cannot affect all the people wait for the travelers. If they saw the something then Muhammad (PBUH) is true, otherwise it is magic." So they asked the travelers coming from different directions

[5] Syed, Maududi, Tafheem ul Quran Vol.5, P 229
[6] Bukhari, H. 3868
[7] Ibn Kathir, 208
[8] Sirat Halbia Vol.2, P.304
[9] [illegible]

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and they confirmed that they have seen the splitting of the moon." But the polytheists did not believe in him and they said, "It is nothing but magic".[11]

They denied this miracle for spite arrogance and obstinacy.

Maudoodi states, "Skeptics might say that it is inconceivable the law of nature that such a large celestial object as the moon should split itself into two parts, each part moving thousands of miles away from the other and then both once again coming together and joining to return their former state. They might also say that if such a thing had ever happened it would have been recorded by historians and astronomers. Both these objectives are, however, not tenable. Syed Maudoodi further says, if one believes in God, one would not find any difficulty in acknowledging that. He in His infinite power can do anything inconceivable on men's part or what appears to him to be against the law of nature. After all nature itself is God's creation. But even from the point of view of modern science which supposes that the solar system came into being as a result of a gigantic explosion in the sun, it would not appear totally inconceivable that the moon could split apart on account of an internal explosion and the parts then came together once again as a result of their magnetic attraction reaction. As regard the second objection, the moon is sighted only in half of the world at a time. There was also no prior announcement of expectation of the phenomenon. Nor were astronomical observations so developed at the time. Also the incident was a very quick one. It is thus no wonder that it was not sighted by many and not recorded by then.[12]

Answer the objection that why the most people of the rest of the world did not observed this incident. As the modern science says. "The solar system revolves round its orbit." Our earth revolves round the sun. It is day in some parts of the world while in other parts it is night. So how the whole worlds can examine this event. Secondly that was not the age of science and technology. There were no satellites to show this

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wonder to the world. In those days maximum people were used to do physical work. So they acted upon this proves "early to bed, early to rise".

The Orientatlists raised a question that in case the moon would have split into two, it would have been already mentioned in the books of Christian and Jews. To answer this question, in the book of Jesus 10/12 has been written as: Jesus said. "O Ye Sun stay at the point of rising and O Ye moon stay they self opposite the vale of Ablun. 10/13. Then the sun stayed back and the moon stayed where it was til they revenged their enemies. About whole of the day the sun did not lean towards the west. This incident took place during the sun light and remained for twelve hours. But there is no mention of this incident in contemporary literature of the book of Jesus of they believed in its authenticity.

Inspite of those things, there is authentic evidence available that a Raja of Mala Bar in India had observed the splitting of the moon. Seeing this incident, he embraced Islam. [13]

Annemarie Schimmel has attested the Qazi Sulaiman Mansoorpuri viewpoint. She writes. "It is told in Indian tradition that one king Shakrawati. Farmad is southern India had indeed watched the splitting of the moon, and when he learned from reliable witnesses what had happened in Mecca on that very night, he embraced Islam. Accordingly, the first Muslim settlements in the Indian subcontinent are supposed to have resulted from this very miracle. [14]

If the Makkans recognized the miracle of the Messenger which was performed on their demand, they had to accept Islam. But they were not agreeing to abandon their faith, because they knew the fact that it would deprive them of so many sources of exploitation and self aggrandizement. They did not want to leave their economical benefits and untamed lusts. So they stood fast on their religion, traditions and customs.

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Hafiz Mizi narrated Ibn Taymayah that a traveler has said that he had seen a building in India. This building was constructed during that night when moon was splitted. This statement has been written on its fountain stone. [15]

Abdullah Ibn Masood has narrated against sura ad-Dukhan that five miracles were performed by the Messenger.

i. Roman victory after defeat.

ii. Lizam, the dry spell in Makkah,

iii. Battle of Badr,

iv. Dukhkhan, smoke seen because of extreme hunger and

v. Splitting asunder of the moon. [16]

At the end we can conclude from this discussion that very reliable companions have narrated this incident. After them all the commentators of the Quran, all the doctos of Hadith, scholars of Sira and Maghazi, prominent Muslim historians and mystics have narrated continuously this incident books. So there is no any doubt in its authenticity.

[15] [illegible]

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5.4:*PROPHET'S ILLITERACY:*

Many Orientalists had tried their best to convince to non-Muslims that the holy Quran is not the word of God but it is the writing of Muhammad (PBUH) himself. To achieve this purpose, they have made an assumption that Muhammad (PBUH) was literate. He knew how to read and write. As M. Rodinson writes, "It seems certain that Muhammad (PBUH) learned to read and write. But except for a few vague and unreliable pointers in is life and work we have no way of knowing the extent of his learning." [1]

Many other have also repeated this allegation in their own tunes like Watt, Rodinson, Cook etc. In that era, the most of the Arabs were illiterate. They were indifferent with reading and writing. In those days there were only seventeen personalities who knew how to read and write in Makkah. As the Holy Quran says:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّنَ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيٰتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ[2]

He is the One who raised amidst the unlettered people a messenger from among themselves who recites to them His verses, and purifies them, and teaches them the Book and the wisdom.

Ummiyyun originally means "Those who do not write and who do not read written material." [3]

In those days reading and writing was not vogue in Arabia and the business minded Quraish regarded it a task for menials, therefore, he (Muhammad (PBUH) was not educated. Afterwords this unlettered orphan became the repository of the highest wisdom. Though himself untaught by a worldly teacher, he became the teacher of mankind which was one of his great miracles." [4]

Orientalists and some muslim scholars states that the Messenger had learnt how to read and write in the later days of his life. In this regard, they quoted two traditions

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[1] Rodinson, Muhammad P. 49
[2] Al-Jumah, 62:2
[3] [illegible]

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related by Barra b Aazib and Ibn Abi Sha'ba through Mujahid. These traditions are weak and unauthentic. Syed Modoodi has dicussed these traditions in detail in Sirat Sarwar-e-Aalam.

He states: "After presenting this Allah says that teachings of the scriptures, circumstances of previous Prophets, creeds of religions, histories of ancient nations and problems of morality and civilization which are being presented by a person who does not know how to read or write, is the proof that the source of this knowledge is nothing but revelation. If he had the ability to read and write then people had seen him reading books and conducting research. If such were the case then infidels had some foundation to say that this knowledge is not revelation." [5]

The Holy Quran is a valuable collection of knowledge and wisdom. He was bestowed with this knowledge. Along with this, he was bestowed upon with many other types of knowledge too. To have such knowledge by a person who has never written and who is never taught by somebody is wonderful. This is called miracle. [6]

The Holy Quran attested strongly the fact that Muhammad (PBUH) was unlettered and unlearned. According to the Holy Quran:

١- ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِيَّ ٱلْأُمِّيَّ ٱلَّذِي يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِي ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ[7]

1. Those who follow the Messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them.

٢- فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِيِّ ٱلْأُمِّيِّ ٱلَّذِي يُؤْمِنُ بِٱللَّهِ وَكَلِمَـٰتِهِۦ[8]

2. So believe in Allah and his Messenger, the Prophet who can neither read nor write

٣- وَمَا كُنتَ تَتْلُوا۟ مِن قَبْلِهِۦ مِن كِتَـٰبٍ وَلَا تَخُطُّهُۥ بِيَمِينِكَ إِذًا لَّٱرْتَابَ ٱلْمُبْطِلُونَ[9]

[5] Mudoodi, Sirat Sarwar-e-Aalam, Vol. 1, PP.123-124

[6] Qadi Ayaz, Kitab al shifa Vol. 2, P.417

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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3. And thu (O Muhammad (PBUH)) was not, a reader of any scripture before it nordidst thou write it with the they right hand, for then might those have doubted, who follow falsehood

Muslim consensus tends in modern times to perceive Ummi as merely meaning "Unable to read or to write", i.e "Unletterd". On the basis of historical and etymological arguments.[10] Ummi is understand as meaning "untaught" (equivalent to Aramic/ Syriac 'almaya; Hebrew goyim), "unlearned" in opposition to learned, educated."[11]

The Holy Quran warns those people very strictly who write a scripture or a book with their own hands and then tell a lie that this is from Allah Al-mighty. The Holy Quran says:

فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَٰبَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَٰذَا مِنْ عِندِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ، فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ أَيْدِيهِمْ[12]

Therefore woe is unto those who write the scripture with their hands and then say, "This is from Allah," that they may purchase a small gain therewith, woe unto them for that their hands have written.

As the Holy Quran warns anybody who dare to do so. How can we suppose that the Messenger will tell a lie upon Allah, (God forbid) The Messenger was very popular among his friends and foes as the most truthful and the most trustworthy. Abu Sufian, an ardent enemy of the Prophet acknowledged this truth in the court of Heraculias. He had also never demand any type of reward for presenting and preaching the Quran.

لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا[13]

O my people, I ask you no reward for it.

The Quran also has challenged to the whole human beings and Jinns to write a single sura like this. But not a man nor a jinn has accepted this Godly challenge during last-fourteen centuries.

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[9] Al-Ankabut 29:48
[10] Encyclopaedia of Quran, Vol. 2, P. 493
[11] Ibid, Vol. 2, P.496

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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Qazi Sulaiman Mansoor puri states, "There are certain Christian men of letters who concede all the virtues and merits of the Holy Quran but obliterate it by saying that it is the Kalam of Muhammad (PBUH) . There are certain question meant for those scholars in this context.

i. Is it not in itself a pride to be called author of such a book as the Holy Quran? Then what is the reason for declining that and remaining deprived from this honour?

ii. Can ever the author of the Book like the Holy Quran speak lie. Can such book as the Holy Quran come out from such a heart and tongue that is not truthful. Contemplating over the above question the unprejudiced scholars of the world are unanimous that it is certainly the Book of Allah and not of Muhammad (PBUH). [14]

The Orientalists also have accepted this fact very courageously that the Messenger was unlettered. I quote some of them. "He was completely illiterate and thus could not read a word of the existing languages of the Arabs such as Syriac, let alone Hebrew." [15]

D.S. Margoliouth states, "What is known as education he clearly had not received. It is certain that he was not as a child taught to read or write, though these arts were known to many Meccans, as will appear from the sequel, their use in commerce was so great, as Muhammad (PBUH) himself afterwards emphasized, that his failing to learn them was probably due to the neglect into which an orphan ordinarily falls." [16]

Secondly John Davenporte writes, "As to acquired learning, in the common acceptation of the word, it is confessed that Mohammad had none at all, having no other education than what was customary in his tribe, who neglected and perhaps, despised what we call literature, esteeming no language in comparison with their own, their skill in which they gained by use and not by books,

[14] Mansoorpuri, Qazi Sulaiman, Rehmat al lil Aalamin, Vol.3, P.338

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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contenting themselves more over, with improving their private experience by committing to memory[17]. An erudite western historian Gibbon admits Prophets illiteracy in these words, "With these powers of eloquence, Muhammad (PBUH) was an illiterate barbarian: his youth had never been instructed in the arts of reading and writing. [18]

Another English philosopher Thomas Carlyle has also acknowledged illiteracy of the Prophet in these words, "Thus we should not forget another thing that he did not receive any education or learning at the hands of any teacher ever, and the matter of writing itself as a technique of learning was just recently invented or admitted during that age among the Arabs. And what is very clear to me here is the fact that Muhammad (PBUH) had never been able to write or read and what he had learnt was the way of living in the desert and its conditions." [19]

An Italian historian Leone Caetani has also refuted this charge of Prophets literacy. He discussed it in detail in his book Islam and Christianity at pages 21-26. At the end he concluded that some other biased Orientalists imagined that the Prophet used to recite the old religious Books or old scriptures, and from those books he derived his information and his teachings. This is of course an absolutely base less statement. Since in the entire Arab land at the time there were no religious books at all available in the Arabic language. It was also certain that he never had any knowledge of any foreign language." Caethani further explain, "A further evidence of impartiality on the part of western scholars towards the Prophet" illiteracy occurred in a book tilled Islam by count Henry de Castry, and which translated by the late Ahmad Fathi Zaghloul Basba, "Muhammad (PBUH) was never able to read or white but just, as he described himself many a time an illiterate Prophet. This description was never negated, objected to or doubted by any of his contemporaries. There is no doubt at all that it was impossible for a man living in the East at that time, like the way the Arabs

[17] Davenporte, John, An Apology for Muhammad and the Quran, P. 12

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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were, to have any form of Education without being known and widely exposed to all people, especially when we know that the life of the Orientals was quite open and exposed to all to see and know. [20]

"In common with majority of Arabs at this time, Muhammad (PBUH) could neither read nor write." G. Sing Dara has also acknowledged Muhammad (PBUH) 's illiteracy.

Ibn Kathir has written an incident of Bakht Nassar an eminent king of Bibel who destroyed Jerusalem and captured the Jews. Bakht Nasar had a dream. He sought its interpretation. The Prophet Daniel, who was locked in the prison by Bakht Nasar interpreted the dream in these words. The idol was nations of the world. The stone was the religion of Allah which he will cast on the world's peoples in the last era and make it successful. Allah will send an Arab unlettered Prophet who will eliminate all the nations and religions and will dominate all the worlds. The misled will be guided, the uneducated will become learned, the weak will be the strong, the lowly will become honored.[21]

Ibn Abbas reported that when Jews of Khyber were defeated by the Ghatfan, they prayed, "O Allah, we be seech You by Muhammad (PBUH) , the unlettered Prophet, who you have promised us will come in the last era, grant us victory over our enemy." There after they routed the Ghaftan. But when the Prophet came, they denied him[22] "As the Holy Quran says,"

وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ□[23]

Though before that they were asking for a signal triumph over those who disbelieved and when there cometh unto them which they know (to be the truth) they disbehieve there in.

So I conclude this discussion in these words that Muhammad (PBUH) (Pbuh) was absolutely unlettered. His knowledge of old books like Torah and Injil is

[20] Caetani, Studies on the Griental History, Islam and Christianity, P. 24
[21] Ibn Kathir: The life of Prophet Muhammad P. 108

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based upon revelation, which Allah has bestowed upon him. The revelation (Quran) is his greatest miracle. The great Muslim poets have also related the quality of Ummi, An orphan who never learned to read washed off (the texts in all) the libraries of many lands.[24] If perfection were in reading or writing, why then was the Qibla of the universe illiterate.[25]

It is the mercy and blessing of Allah upon him, who bestowed upon him his revelation and Kitab. And chose him as his last Messenger for the guidance of the whole mankind till the Day of Judgment.

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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5.5: *MIRACLE OF ISRA AND MIRAJ*:

It is the most significant miracle of the Messenger (Pbuh) It has been mentioned in the Holy Quran as well as in authentic books of ahadith. It has come down to us through the reliable chain of the narrators and this chain is continuously reached to our age. "No other aspect of the Prophet's life has interested Orientalists and historians of religion more than the heavenly journey." [1]

This event took place in the 27th night of Rajab. Many traditionists and biographers are agreed upon this date. "Ibn Abdul Bar, Ibn Qutaiba and Imam Nawavi have related that this incident happened in the month of Rajab while Hafiz Abdul Ghani Maqdisi has fixed the date of Miraj that is 27th of Rajab. According to Zurqani, the people have accepted this idea of 27th of Rajab. This is the strongest report. [2]

The scholars of Sirah are of different opinions on the year of Miraj. Ibn Sa'ad writes two reports about this event:

i. It took place on 17th of Ramadan,18 months before hijrah

ii. It was happened on 17th of Rabee ul Awal, one year before hijrah. [3]

Moulana Abdul Rahman Aziz writes that Miraj has taken places on 27th Rajab of 10 Nabwi according 20th March, 620 A.D. [4] The most accepted opinion of the Muslim is that Miraj took place 27th Rajab 10th year of Prophet hood. [5]

Allama Ali bin Burhan al Din Halbi has stated that this incident has taken place one year before hijrah and Ibn Hazm has accepted this notion. According to Ibn Hazm, all the scholars are agreed upon this. But some scholars have the opinion that this event happened two years before hijrah while others have said that Miraj took three years before hijrah.[6]

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[1] Schimmal, Annemare, And Muhammad is His Messenger P.161
[2] Shibli, Sirat un Nabi Vol. 3, P.281
[3] Tabqaat Vol.1, P.281
[4] Muhadith Vol. 26, No.6 June 2000, P.10

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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Ibn Kathir has cited that miraj was happened 16 months before hijrah while according to Tabari 17 months before hijrah.

Musa b. Uqbah has narrated on the authority of Zuhri and Urwah b. Zubair that Miraj took place a year before the hijrah. [7]

During the analysis of these reports, I concluded that this marvelous incident has taken place on 27th of Rajab In the 12th year of Prophethood after the sad demise of Khadija and Abu Talib. Hazrat Khadija and Abu Taleb both passed away in Ramdhan 10th Nabwi. And the Messenger visited Taif in shawal of the same year. After the visit of Taif, the Messenger was very distrurbed on the behavior of Taifians and Meccans. So Allah called for his beloved Messenger on heavens to console him. Ibn Abul Barr has favoured accurance of ascension in 52 birth of the holy Prophet. It then concluded that the Miraj has taken place in 27th of Rajab 52 year of the Messenger's birth. At that time the age of the Messenger was 52 years, four months and fourteen days.

Two blessing nights are of paramount significance in the history of Islam. The first one is that when the holy Quran was revealed to the Messenger named as ليلة القدر. This night is as important for Muslims as that night for the Jews in which Moses was bestowed upon the Prophethood at Mt. Sinia. And the second is that night in which Allah Almighty granted the Messenger (Pbuh) Isra and Miraj. This might is as significant for Muslims as that for Christians in which Jesus was ascended to heavens.

This greatest incident of human history is acknowledged authentic by the whole Muslims. It is the matter of their belief. The holy Quran speaks about it in its two chapters: "Al-Isra and An-Najm."

سُبْحٰنَ الَّذِيْ اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِيْ بٰرَكْنَا حَوْلَهٗ لِنُرِيَهٗ مِنْ اٰيٰتِنَا ، اِنَّهٗ هُوَ السَّمِيْعُ الْبَصِيْرُ [8]

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Glorious is He Who made his servant travel by night from Al-Masjid-ul-Haram to Al-Masjid-ul-AqSa whose environs. We have blessed, so that We let him see some of Our signs. Surely, He is the All-Hearing, the All- Seeing.

In second surah, Allah says about ascension to heavens.

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى عِنْدَ سِدْرَةِ الْمُنْتَهَى عِنْدَهَا جَنَّةُ الْمَأْوَى [9]

Indeed he saw him another time by Sidrat-ul-Muntaha (the lote-tree in the upper realm),near which there is Jannat-ul-Ma'wa (the Paradise of Abode).

Here are many authentic and valid ahadith in different books of hadith regarding Isra and Meraj.

Dr. Mahdi Rizqullah Ahmad states, "Many of the narrations of the Prophetic period in Makkah are dedicated to describing this journey. In Bukhari alone, the total number of narrations reaches the figure of twenty, coming down from six companions. Muslim has eighteen reports originating from seven companions." [10]

Syed Maudoodi has stated that twenty five companions had related this miracles incident.[11]

The Messenger was laying in Hatim. The archangel Gabriel came down to him. He opened his chest took out the heart and washed it with Zamzam. Then he brought a tray filled with wisdom and faith and filled his heart therewith. Then he closed it, held him by his hand and rose up. [12]

Anas b. Malik reports, the Messenger, said, "A Buraq was brought to me. It was a white creature, larger than a donkey and smaller than a mule. It placed its foot at the end of the horizon. I mounted it. He took to Baitul Maqdis. I tied it by the peg used by earlier Prophets. I entered the Mosque and led the Prophets in the prayer. I came out. Gabriel brought me two bowls; one of milk and the other of wine. I chose milk. Gabriel remarked, "Your choice fell on nature. Then Gabriel took me up to the heaven."[13]

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[8] Al-Isra, 17:1
[9] An-Najm 153:13-16
[10] The Prophet of Islam, Vol.1, P.263,
[11] Tafheem ul Quran Vol. 2, P.588

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After this Gibriel took the Messenger in body to the heavens. He met different Prophets at different firmaments. He met Adam, the progenitor of human being at first heaven. Jesus and John at second, Moses at sixth and Abraham at seventh heaven. Abraham leans his back at the Bayt al Ma'mur. Seventy thousand angels enter it daily to worship and none of them will get an opportunity to enter it again till the Day of Judgement. Then he proceeded to the highest point of the Lote Tree. There he heard the creaking of the Pen. "The legend of the heavenly journey confirms that God is not mute, remote prima causa but indeed a personal power who can be addressed, and thus proves that there is the possibility of fruitful person to person dialogue between creator and creature." [14]

The Messenger of Allah was given three gifts: He was given five obligatory prayers a day. He was given the concluding verses of sura al Baqarah. And those of his Ummah who do not associate partners with Allah, Allah will forgive their major sins. [15]

After that the Messenger was shown paradise, its domes were made of pearl and its ground was made of pure Musk. [16] He also was shown Hell. He saw Gebriel near Sidra tul Muntaha in his real form. Ibn Abbas contends that Allah's Messenger saw Allah twice with his heart not with the eyes. While Abu Hurayrah and Imam Ahmad are of opinion that the Messenger saw Allah with his two eyes. [17] Hadith related by Muslim on the authority of Abu Zarr that the Messenger did not see Allah. He asked, "O Messenger of Allah, did you see Allah?" He said," He is Light. How can I see it?"

Then Messenger descended from heaven straight to Bayt al Maqdis. There he rode to Makkah on Buraq. He returned to Makkah before dawn.

On his return, the Messenger in a gathering of people in Ka'bah told about his nocturnal journey. Majority of Makkans were traders. They had seen Bayt al

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[14] And Muhammad is His Messenger P. 164

[15] Muslim: 173

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Maqdis. They asked different types of questions about Bayt al Maqdis. "Not only did the Messenger describe the structural particularties of Bait al Maqdis rather, he even informed them of the event that took place between Makkah and Bait al Maqdis. [18]

The infidels did not believe in this event but they made fun of the Messenger. They thought how can a person go and come back from Makkah to Jerusalem and from Jerusalem to Makkah with in a night. Because this distance took two month to travel.

According to Hafiz Salah ud Din [19] Yusuf and Moulana Amin Ahsan Islahi,[20] it takes forty days to reach Jerusalem from Makkah. It is said that many of the Muslims became apostates on that ground. But this apostasy is absolutely unsupported by authentic sources and facts. "At the relevant time, there were only a handful of Muslims all whose names are fully known to us, it is also known that none of them ever went back their faith. [21]

In connection with al-Isra and Meraj, a number of questions arise; we deal with them on by one.

i. How can a person travel a distance of 40 days in a single night? This question is very simple in context of the modern age. Now-a-days, the aeroplanes fly and cover distant distance in a few hours. The animal Buraq, as it is evident from its name Barq, had the speed of light. So, it covered the distance in a few moments. The questions of possibility or impossibility does not arise, the restrictions of time and space apply to man, not to Allah." [22]

In the Ascension, the Prophet has moved with the speed of the spirit and travelled through all times, space and dimensions of existence in a very short period. [23]

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[18] Bukhari, H:4710, Dr. Abdul Kareem Awad, Al-isra, wal Meraj, P.13
[19] Yusuf, Hafiz Salah ud Din, Waqia Miraj P.17
[20] Islahi, Amin Ahsan, Tadabr ul Quran Tafseer Isra
[21] The Last Prophet and this teachings. P. 265. 1986 , Sadarti Award yafta

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In the modern age of science, man has invented aeroplanes, Jets of very fast speed. He had also made sputniks, Apollos and satellites to reach the Moon and further to Mars.

سبق ملا ہے یہ معراج مصطفےٰ سے مجھے کہ عالم بشریت کی ذر میں ہے گردوں[24]

The man of modern age has invented electricity. It's speed is 386000 miles per second. The Buraq of Allah had far fast speed than electricity. After Ain Stien's theory of Relativity, modern Physics have proved that if a body will travel with the speed of light, time would be stopped. Here we want to give the example of stop watch. If you stop it at some point, it will remain at the same point and time will be suspended.

Similarly Allah had suspended system of the universe. And after this journey He restored this system of the universe.

"Knowledge of Physical laws now has made it possible for human beings to get out of the gravitation force of the Earth with the utmost speed which is being done with the help of aerial and cosmical machines (rockets). And According to Ein Stien theory of relativity, which has gained universal acceptance, there is no such thing as gravitational force." [25]

ii. Did the Messenger's Meraj occur in sleeping or wakefulness? The Messenger was lying in Hatim, Gabriel made him to stand. He also split his chest and washed his heart with Zamzam. The Messenger mounted the Buraq. He offered the praryer in Bait ul Maqdis. He was also introduced to earlier Prophets. All these were taken place in wakefulness.

iii. Did the Messenger ascend bodily to heavens? It is very important question relating this incident. On his return from heavens, the Messenger expressed his experiences of Al-isra and Miraj to the Makkans. They belied him. They did not believe in him among the Muslim, there are two opinions regarding Miraj.

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i. It was mere a dream.

ii. The Messenger went to Bait-al Maqdis and then heaven physically. Here we come to analyse the first opinion at first the group of tradionists who favour the view theat the Miraj was only a Roya. They do not think that Roya of the Messenger was comparable to the Roya of the common man. They argue this verse in the favour of their viewpoint.

وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ[26]

And We did not make the vision We showed to you, but a test for the people.

And we made not the vision we showed you but a trial for mankind. Here we must ponder over the actual words and then meanings of authentic narrations. Abdullah Ibn Abbas has narrated that this verse pertains to the Miraj. In Arabic language, the word roya is used for a dream. However, Ibn Abbas explained that the word roya means observation by the eye. [27]

The word roya is used in Arabic both for the vision in dream and seeing with the physical eyes. The well known Arabic poet Mutanabbi says,

مغیٰ اللیل والفضل الذی لک لا یمضی

ورو یاک احلیٰ فی العیون من الخمض[28]

This night is over, but your praise is not exhausted. Your seeing with the eyes is more enchanting than your vision in a state of slumber.

According to Ibn Kathir, The view of the majority, both ancient and later ones hold that the night journey took place with body and soul.[29]

Sharik b. Abdullah reported a narration of Anas that it was an experience in a dream of the eye's and awakening of the heart. [30]

Qadi Iyad in Shifa and Imam Nawawi in Sharah Muslim have said that there are doubts in this report of Sharik, sothey rejected this report. According to the report

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[26] Al-Isra17:60
[27] Bukhari, H. 3888, 4716
[28] Shibli, Sirat un Nabi

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of Malik b. Sasa'ah, the Messenger said, "while I was lying in the Hatim or Hijr."[31]

Sirah Ibn Hisham and Tafseer Tabari both have mentioned a report on the authority of Muhammad Ibn Ishaq narrated by Amir Muawiya and Ayesha. According to this report these personalities call Isra and Miraj spiritual and true visions.

i. It is reported by Ibn Hamid that he was told by Aslamah who was told by Muhammad b. Ishaq that some one of the family of Abu Bakr told him that Ayesha used to say that the Prophet's body did not disappear from them but his soul was taken in the night journey.

ii. It is reported by Muhammad Ibn Ishaq that Yaqoob Ibn Utbah b. Mughirah said that when Mu'awiyah Ibn Abu Sufyan was asked about the Miraj he would say that it was a true vision from Allah. [32]

The second report has a broken chain. Yaqoob did not hear himself from Muawiyah. In the first report, there is no mention of the name of a family member of Abu Bakr who told Ibn ishaq from Ayesha. We do not know who was the family member and what was his status among traditionists. Hence this report is also not sound.

According to the words of report that the body of the Messenger did not disappear. At this night Ayesha was not in the house of the Messenger. But she was at her father's home, because she went to her husband's (The Messenger) home after hijrah. Secondly, the Messenger was lying in Hatim before going to Bait al Maqdis and heavens.

Another reason of the rejection of these reports is that according to Imam Malik; Muhammad Ibn Ishaq is not reliable, he is a liar and dijal.

Imam Nawawi has written in Sharah Muslim, "We find most of the people, majority of our predecessors and the general body of the latter day jurist, scholars

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of Hadith and scholastic philosophers. And that is the Meraj of the Prophet was physical with his body." [33]

Qadi Iyad writes in Al-Shifa, "Most of the scholars of Islam of early days and majority of the Muslim had this belief that Miraj was taken place physically and in the state of awaking. And this is the opinion of Ibn Abbas, Jabir, Anas, Huzafa, Umar, Ali, Abu Hurayrah, Malik B. Sasa'ah, Ibn Masood." [34]

According to Hafiz Ibn Qayyam:

ثم اسری بروحہ وجسدہ الی المسجد الاقصی ثم عرج بہ الی فوق السماوات بجسدہ و روحہ[35]

The event of Miraj took place physically in wakefulness. [36]

Qadi Iyad is himself of the opinion that the whole incident of Miraj was occurred with body and soul. And the verses of the Holy Quran and sahih and authentic ahadith also testify this idea." [37]

Here we give some arguments to prove that Miraj was physical. Syed Maudoodi states in the explanation of

سُبْحٰنَ الَّذِيْٓ اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا[38]

Glorious is He Who made his servant travel by night from Al-Masjid-ul-Haram to Al-Masjid-ul-Aqsa.

To start with these word's shows that this is the greatest event is of great importance and this event occurred due to unlimited power of Mighty God. The words make it clear that Allah took his slave also prove physical travel. This was a physical tour and the Messenger observed all these wonders with his physical eyes on the invitation of Allah. [39]

The holy Quran also uses the word Isra for Miraj that signifies a journey both of body and soul during the night.

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[33] Commentry on Muslim, Chap Al isra 1/91
[34] Al-Shifa 1/279
[35] Ibn Qayyam, Za'd al Ma'd, Vol.1, P.99
[36] Shah Walliallah, Hujjatallah al Baligha, Vol.   P.
[37] Al-Shifa, Vol.1, P. 280

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وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكُم مُّتَّبَعُونَ[40]

And we inspired Moses saying: Take away my slaves by night, for ye will be pursued.

إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ [41]

O verily we are Messengers of thy Lord; They shall not read thee. So travel in a part of the night.

The word Isra specifies travel by night. Bani Israel travelled with Moses during night. This verse obviously refers to bodily movement not spiritual. Abd is a word that is used for both body and soul the word lailan means part of a night which means this miraculous journey was under taken a short spam of time by night.

The word Subhana is an expression asserting something unusual and marvelous that is far from being false and untrue.

If Miraj was mere a vision or dream. The pagans of Makkah did not deny it, because a person sees wonderful things in dream. They would not have ridiculed and made fun of him. A dream could never have created such a wide spread discussions as this marvelous incident did The events attached with Miraj such as opening of the chest, riding on Buraq, offering the prayers, climing up the Ladder, drinking of the milk all these attest physical miraj.

The disbelievers on their part went to see Abu Bakr on account of this event, he at one said: "Yes, I do verify it." It was on this occasion that he earned the title of As. Siddique (The Most truthful). [42]

Shah Wali Ullah says: "On the occasion of Miraj the holy Prophet was taken first Masjid Aqsa and then unto the Lote tree and where ever God willed and the event occurred to him bodily in a state of wakefulness, but at a point midway between the spiritual and physical (worlds) where the characteristics of both the worlds are present. For this reason the soul started to extend its domain over the body

[40] Ash-Shuara 26:52

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and the body under the influence of the spiritual dominance began to influence the affairs of the soul."[43]

Another question arises here is most important. Did the Messenger see Allah his eyes?

The Muslim scholars and also the companions of the Messenger are divided into two schools of thoughts.

i. First school accepts that the Messenger saw the Lord.

ii. Second school denies this, according to this school, the Messenger saw Gabriel in his original form.

In Sura An-Najm, Allah says:

عَلَّمَهُ□ شَدِيدُ الْقُوَىٰ ذُو مِرَّةٍ , فَاسْتَوَىٰ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ثُمَّ دَنَا فَتَدَلَّىٰ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ□ مَا أَوْحَىٰ مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ أَفَتُمَارُونَهُ□ عَلَىٰ مَا يَرَىٰ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ[44]

It is taught to him by one (angel) of strong faculties the one of vigour. So he stood poised,while he was on the upper horizon. Then he drew near, and came down, so as he was at a distance like that of two bows (joined together), rather even nearer. Thus He (Allah) revealed to His slave what He revealed. The heart did not err in what he saw. Do you quarrel with him in what he sees? Indeed he saw him another time by Sidrat-ul-Muntaha, the lote-tree in the upper realm.

These are the verses of the Holy Quran on which the companions are divided. Some of them said that Allah Almighty was sighted by the Messenger. But most of them thought that the Messenger saw an archangel Gabriel.

Sharik b. Abdullah has narrated a hadith on the authority of Anas b. Malik, which concluded, "The Messenger reached up to Sidratul Muntaha and the Lord of Honour came closer and leaned forward till there was between them the distance of two arrows or less than that."

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[43] Hijat ullah hul Baligha , Noor Muhammad , Karachi, P 569

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Imam Muslim has remarked about Sharik. Sharik has put the events in his narration out of order and added or deducted text. Yahya Ibn Saeed al Qattan says: "Hadith must not be transmitted from him." Imam Nisai does not regard him as sound. Many other reporters have narrated the miraculous incident of al-Isra wal-Miraj on the authority of Anas but none of them has (related) these words. Perhaps sharik has added these words on his own behalf. For this reason the scholars of Hadith have rejected this addition. Imam Khattabi commented, "There is no other Hadith in Saheeh Bukhari as much open to objection as this Hadith." [45]

Hazrat Abdullah Ibn Abbas has narrated that the Messenger saw Allah Almighty near Sidra tul Muntaha. [46] Another narration of Ibn Abbas is that Muhammad (ﷺ) saw his Lord with his heart twice, not with the eyes. Abu Hurayrah, and Imam Ahmad maintain that he saw Allah with his two eyes. This is held by Ibn Jarir, Abu al Hasan Ash'ary and Imam Nawwai too. [47]

Ka'ab al Ahbar met Ibn Abbas and said, "Allah has divided between Moses and Muhammad(ﷺ), His speech and His sight. Thus Moses was honoured twice with His speech and Muhammad (ﷺ)twice with His sight." Masrooq told this to Ayeshah. She was much disturbed on hearing this. She rejected and denied the vision of Allah with physical eyes. She presented a verse from the holy Quran.

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[45] Fath Al-Bari 3/403, 404
[46] Trimdhi Tafseer Sura An-Najm
[47] Sirat un Nabi 1/202 Ibn Kathir

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وَمَا كَانَ لِبَشَرٍ اَنْ يُّكَلِّمَهُ اللّٰهُ اِلَّا وَحْيًا اَوْ مِنْ وَّرَآئِ حِجَابٍ[49]

It is not (possible) for a human being that Allah speaks to him, except by way of revelation, or from behind a curtain.

She stated again that the Messenger had not seen Allah. However, he saw Gabriel twice in his real appearance [50]

Ayesha says, "First of all, I had myself asked the Prophet about it and he said that he was Gabriel and he had not seen in his real form except those two times.[51]

Abu Zarr Ghifari asked the Messenger, "O Messenger of Allah! Have you ever seen Allah? He said, "He is light. How can I see Him? We learn from another hadith that he said, "I have seen only a light" [52]

According to Abdullah Ibn Masood, the Messenger saw Gabriel with six hundred wings. [53] Abu Hurayrah also says that same thing is reported by Imam Muslims. Imam Bayhaqi states that the reports of Ayesha. Ibn Masood and Abu Hurayrah are correct that deal with the vision of Gabriel.

Syed Maudoodi also discusses this in detail in Tafhim ul Quran. He concludes that the Messenger did not see Allah. He saw Jibriel twice. He argues that the aim of Miraj was to see the Messenger Allah's signs. He quotes two verses from the Holy Quran.

لِنُرِيَهُ□ مِنْ اٰيٰتِنَا [54]

So that We let him see some of Our signs.

لَقَدْ رَاٰى مِنْ اٰيٰتِ رَبِّهِ الْكُبْرٰى[55]

He has indeed seen a part of the biggest signs of your Lord.

Martin lings very beautifully summarized this discussion. "The summit of his ascent was the Late tree of the Uttermost End. So it is named in Quran, and in one of the oldest commentaries, based on the sayings of the Prophet, it is said: 'The Lote tree

[49] Ash-Shura 42:51
[50] Bukhari 4855
[51] Sahih Muslim Chap. Al-isra, P. 337
[52] Muslim Chap. Al-Isra
[53] Bukhari, Muslim, Trimdhi
[54] Al-Isra 17:1

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is rooted in the throne, and it marks the end of the knowledge of every knower, be he archangel or Prophet Messenger. All beyond it is a hidden mystery, unknown to any save God Alone." At this summit of the universe Gabriel appeared to him in all his archangelic splendor, even he was first created. Then in the words of revelation: when there enshrouded the Lote tree that which enshroudeth, the eye waved not nor did it transgress. Verily be beheld, of all the signs of his Lord, the greatest." [56]

1. Dr. Israr Ahmad [57] and Hafiz Salah ud Din Yousuf have also the same ideas as Syed Maudoodi. [58]

So we conclude this discussion that the Messenger did see Jibriel and other wondrous signs of Allah. This incident added more to the belief and faith of the Muslim.

2. The Messenger was given the status (Miraj) that was not conferred upon any other Prophet. Because Miraj is the hall mark of the greatness and exaltedness of the Messenger.

[56] Lings, Martin, Muhammad His Life Based on the Earliest Sources. P. 102
[57] Dr. Israr Ahmad, Miraj un Nabi P. 33

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔
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5.6: *THE HOLY QURAN – AN ETERNAL AND THE GREATEST MIRACLE*

Muhammad (PBUH) was not thought to have been granted any miracles in the traditional sense as they were not, ipso facts, sufficient to convince unbelievers. In the Quran, the concept of miracle takes on a cosmological and eschatological dimension, and the supreme miracle is finally identified with the Quran itself." [1] Muhammad (PBUH) does not perform miracles himself: this makes the divine act appear all the more striking. [2]

But at the same time the researcher of Encyclopedia of the Quran admits the Messenger's miracles. He writes, "Nonetheless, the miracle is not completely absent from references to the life of the Prophet. He further confesses that the splitting of the moon mentioned at the beginning of surat at Qammar is indeed a miracle received by the Prophet to convince the Quraysh." [3]

Theologians are, however, inclined to follow the Quran by linking the question of miracles with the insuperable nature of the text of the Quran (ijaz), the main proof of its divine origin. [4]

Allah Almighty is the creator of this vast universe. He has created the sun, the moon, the stars, the galaxies, the heavens and the earth. He has made oceans, mountains, plants, animals and all kinds of creature. The creation of angles, jinns and human beings is worth mentioning. Among these three types, the human beings is the crown of creation. Allah says:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِيْٓ اَحْسَنِ تَقْوِيْمٍ[5]

We have created man in the best composition,

According to the Quran the objective of this creation is:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ اِلَّا لِيَعْبُدُوْنِ[6]

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[1] Encyclopaedia of the Quran Vol. 3, P.392.

[2] Ibid, Vol.3, P.398

[3] Ibid, Vol. 3, P.398

[4] Ibid, Vol. 3, P. 396

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I did not create the Jinns and the human beings except for the purpose that they should worship Me.

As Allah has managed the resources of food for their physical necessities, Similarly He has established the school of Prophethood for the spiritual growth. Allah has sent his Prophets and Messengers in different times, in different nations and in different areas for the guidance and betterment of humanity. The Quan says:

وَلِكُلِّ أُمَّةٍ رَّسُولٌ[7]

For every people there is a Messenger.

وَلِكُلِّ قَوْمٍ هَادٍ[8]

and for every people there is a guide.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ[9]

We did raise a messenger among every people, with the message: :Worship Allah and stay away from the Rebel (the Satan).

The very first man who was granted the status of Prophet hood was Adam, Father of the human beings, and the very last person who was bestowed upon this duty was Muhammad (PBUH) of Arabia. The Quran says:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ[10]

Muhammad (PBUH) is not a father of any of your men, but he is a messenger of Allah and the last of the prophets.

Allah has chosen his Prophets among the people who were the most pious and gentle among their nations. He belonged to the noble family of his society. It was not necessary that he had a lot of worldly fortune and wealth. But he armed himself with the power of noble character and conduct. His character is the most powerful evidence

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[6] Adh-Dhariyat,51:56
[7] Yunus, 10:47
[8] Ar-Ra'd, 13:7
[9] An-Nahl, 16:36

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔
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and sign of his Prophethood. As we see Moses, and Jesus have no materialistic treasures but they have spiritual grandeur over all their contemporaries.

As we compare Muhammad (PBUH) to Moses and Jesus, he was a successful trader of Makkah. He has a lot of fortune through Khadija, his wife. He spent his money among the orphans, widows, poor and needy persons of his society.

On the other hand, his spiritual power and noble character was acknowledged by all his friends and foes. The Makkans called him "The Truthful", The Trustworthy". Abu Sufian his dead enemy has born testimony of his truthfulness and trustworthiness in the court of Hericules.

Allah Almighty has revealed heavenly books to his Messengers. These books were in the language of their people. Torah and Injil were revealed on Moses and Jesus respectively. These were in Hebrew and Aaramic. Similarly Allah has revealed his final message, the Quran to his final Messenger, Muhammad (PBUH) in Arabic.

إِنَّا أَنزَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ [11]

We have sent it down, as an Arabic Qur'an, so that you may understand.

وَكَذَٰلِكَ أَنزَلْنَٰهُ قُرْءَانًا عَرَبِيًّا[12]

And in this way We have sent it down to you as an Arabic Qur'an.

Muhammad (PBUH) was accustomed of meditation in the cave of Hira at Faran in his mature life. It was fortieth year of his noble life, in the month of Ramadan when he was busy in prayers according to the religion of Abraham, an Acchangel Gibriel came down from heavens, to him with the message. He gave him the first revelation of the revealor.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ [13]

Read with the name of your Lord who created (every thing). He created man from a clot of blood. Read, and your Lord is the most gracious, who imparted knowledge by means of the pen. He taught man what he did not know.

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[11] Yusuf, 12:2

[12] Ta-Ha, 20:113

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The Quran revealed to him during a long span of time i.e, 23 years. This time span is divided into two phases: Makkan Era and Medinan Era. The last revelation of this message was revealed to the last Messenger on 9th of Zil-Hajj, 10th year of Hijrah in Arafat.

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا [14]

Today, I have perfected your religion for you, and have completed My blessing upon you, and chosen Islam as Din (religion and a way of life) for you.

This verse also indicates to the finality of the heavenly message and Messenger ship. Allah has granted his Prophets and Messengers with miracles as the evidence of their Prophet hood. Such as Deluge of Noah, Staff of Moses, She-camel of Saleh, Jesus gave eye-sight to blinds, Similarly the final Messenger was bestowed on many miracles, which are described in the Holy Quran as well as in the authentic books of hadith and sirah.

Allah has granted miracles to his Prophets according to the requirement of their ages. In the age of Moses, magic was reached to its culmination. So Allah granted him the miracle of staff. In the period of Jesus, medical science was as its peak, so Allah bestowed upon him the miracle of medical. As we see, he gave the eye-sight to blinds, he also reinstated the deads. He cured the lepers, In the time of Saleh, incarnation was in its highest point, so Allah gave birth to a she-camel from the mountain.

Similarly, in the era of the final Messenger, there was not a single nation, who can compete with the Arabs in their eloquence and volubility. They were very proud of their fluency. So Allah conferred on him the greatest and eternal miracle of the Holy Quran.

The Orientalists have made assertions and insinuations of different types regard the Holy Quran.

According to Encyclopaedia of Islam. "The orthodox view of the dramatic form of the Kuran is that God is the speaker throughout, Muhammad (PBUH) is the

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recipient, and Gabriel is the intermediary agent of revelation regardless of who may appear to be the speaker and addressee. An analysis of the text shows that the situation is considerably more complex than this. In what appear to be the oldest parts of the Kuran, the speaker and the source of the revelation are not indicated."[15] The writer further says that at least in Mecean years it was the voice of God himself, and not some intermediary, that Muhammad (PBUH) heard.

Here we analyse the above statement according to which the speaker and the source of the revelation are not indicated. On the same page the writer himself admits. It was the voice of God. In the very next sentences he also confesses that in the earliest passages to indicate the source of the revelation, God is the speaker and the direct source.[16] Here we see the writer's inconsistency about the source of the Quran. Here we quote some verses from the Holy Quran that was revealed in Makkah. The Quran itself testifies that it is the word of Allah. Its pharaseology and beautiful style and quite different, then that of Hadith.

تَنْزِيْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ [17]

It is a revelation from the Lord of the worlds.

تَنْزِيْلَ الْعَزِيْزِ الرَّحِيْمِ[18]

(this Qur'an being) a revelation from the All- Mighty, the Very-Merciful.

وَإِنَّهُ لَتَنْزِيْلُ رَبِّ الْعٰلَمِيْنَ نَزَلَ بِهِ الرُّوْحُ الْأَمِيْنُ عَلٰى قَلْبِكَ لِتَكُوْنَ مِنَ الْمُنْذِرِيْنَ بِلِسَانٍ عَرَبِيٍّ مُّبِيْنٍ [19]

This (Qur'an) is the revelation of the Lord of the worlds. The Trusted Spirit has brought it down upon your heart, so that you become one of the warners

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ[20]

This is revelation of the Book from Allah, the All-Mighty, the All-Wise.

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْعَلِيْمِ[21]

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[15] Encyclopaedia of Islam, Vol:V P.402, Brill 1986
[16] Encyclopaedia of Islam, Vol.V , P.402 Brill, 1986
[17] Al-Haqqah, 69:43
[18] Ya-seen, 36:5
[19] Ash-Shuar, 26:192-195

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This is revelation of the Book from Allah, the Mighty, the All-Knowing.

تَنْزِيلُ الْكِتَٰبِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَٰبَ بِالْحَقِّ[22]

This is the revelation of the Book from Allah, the Mighty, the Wise. Surely We have revealed the Book to you with truth.

قُلْ نَزَّلَهُۥ رُوحُ الْقُدُسِ مِن رَّبِّكَ بِالْحَقِّ[23]

Say, :This has been brought down by RuH-ul-Qudus (the Holy Spirit - Jibra'il) from your Lord.

Now, as for the case of Gabriel's appearance in Makkan Surah's Jebriel is absolutely introduced (mentioned) in Makkan verses, such as

فَإِنَّ اللَّهَ هُوَ مَوْلَىٰهُ وَجِبْرِيلُ وَصَٰلِحُ الْمُؤْمِنِينَ ۖ وَالْمَلَٰٓئِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ[24]

then Allah is his supporter, and Jibra'il (Gabriel) and righteous believers, and after all that, angels are his helpers.

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ[25]

The Trusted Spirit has brought it down

Dr. M. Watt says that Jabriel was introduced at a later stage. According to Islamic tradition Gabriel appeared in cave of Hira with first revelation.

Urwah b. Zubair reported that Aishah wife of the Prophet told him that the revelation to the Messenger began with the true visions in his sleep.... He used to seclude himself in cave Hira.... Until when suddenly the truth came to him while he was in the cave Hira. The angel came to him and asked him to read. He said, "I cannot read,"... There upon he caught me for the third time and pressed, and then released me and said.

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[22] Az-Zumar, 39:1-2
[23] An-Nahl, 16:102

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔
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خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ اِقْرَأْ وَرَبُّكَ الْأَكْرَمُ   الَّذِيْ عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنسَانَ مَا لَمْ اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ
يَعْلَمْ [26]

"Read with the Name of your Rabb… He has taught man what he did not know". The Messenger of Allah described what ever he had seen. Waraqah said, "This is the same angel whom Allah sent to Moses b Imran." [27]

After cessation, the revelation revealed to him second time. The Messenger himself told, "while I was walking I heard a voice from the heavens. I raised my head and behold! The angel that come to me in Hira, the first time, was sitting on a chair which was as large as to cover the space between the earth and the heaven. I began to tremble severly. I came to Khadija and asked her to cover me, Cover me. "Then Allah revealed to me.

يٰٓاَيُّهَا الْمُدَّثِّرُ قُمْ فَاَنْذِرْ   وَرَبَّكَ فَكَبِّرْ وَثِيَابَكَ فَطَهِّرْ وَالرُّجْزَ
فَاهْجُرْ

"O you, who is covered up (in garments). Arise and warn! And magnify your Rabb and purify your garments. [28]

The angel, who came to the Messenger was Jabriel: A western scholar attests, this fact, "Muhammad (PBUH), the inspired man who founded Islam, was born about A.D.571 into an Arabian tribe that worshipped idols….. Then in a series of dramatic and terrifying events, he began to receive through the Archangel Gabriel a revelation of God's word…. Like almost every major Prophet before him."[29]

Another scholar relates, "It (The Quran) is literal revelation of God, dictated to Muhammad (PBUH) by Gabriel perfect in every letter. It is an ever-present miracle witnessing to itself and to Muhammad (PBUH), the Prophet of God."[30]

Ibn Khathir also states that when Gabriel said, "read", the Prophet said: "I am unable to read." [31]

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[26] Al-Alaq 96:1-5
[27] Shih Bukhari: H.2, Sahih Muslim H:252
[28] Al-Quran:74:1-4, Bukhari: H. 3238, Muslim:H. 255.
[29] Michener, James A. Islam, The Misunderstood Religion, in the reader digest (American Ed) May 1955, P.68-70

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M. Rodinson, an erudite scholar writes, "An the very fact that this revelation, addressed to Muhammad (PBUH) in pure Arabic' existed already in ancient writing, was in itself a sign of its authenticity. The fact that it was in good Arabic refuted the slanderous imputations that Muhammad (PBUH) had drawn his information from foreigners, whether Jews or Christians." [32] So, It is against the approved truth.

The researcher of Encyclopedia Britannica states that Muhammad (PBUH), though rejecting the demand to vindicate his ministry by signs, nevertheless became the subject of many miraculous accounts. [33]

This writer relates the significance of miracles and writes, "The purpose of the miraculous occurrence is thus often to reveal a divine reality or numinous dimensions. The occurrence may be an event concerned with natural needs or situations, such as illness, hunger, or distress, or a specifically religious event that effects some form of salvation of revelation, such as the theophany on Mt. Sinai in which God gave to Moses the Ten Commandments, the Resurrection of Jesus Christ, or the revelation of Quran to Muhammad (PBUH). Even in these specifically religious events, the miraculous element is not necessarily of the essence but occurs as merely an accompanying circumstances designed to arrest the attention and to impress on everyone the unique character and significance of the occasion. Thus, theoretically at least, the theophany at Mt. Sinai could have taken place without thunder and lighting, Jesus need not have been born of a virgin, Muhammad (PBUH) need not have made his miraculous journey to heaven". [34]

Here we see that the researcher, who in the beginning denies the miracles of Muhammad (PBUH), acknowledges the miracle of the Quran and his miraculous journey to seven heavens. He also treats Muhammad (PBUH) 's miracles at the same status as he treats the miracles of Moses and Jesus Christ; And we find huge contrast in his two statements.

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[32] Rodinson, Muhammad . P130

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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The author of Encylopaedia of Islam repeats the accusations made by the pagans of Makkah and by the Christians of Medieval Ages. The Quran also speaks of Muhammad (PBUH)'s human informants. The unbelievers say:

وَقَالَ الَّذِينَ كَفَرُوٓا إِنْ هَٰذَآ إِلَّآ إِفْكٌ افْتَرَىٰهُ وَأَعَانَهُ□ عَلَيْهِ قَوْمٌ آخَرُونَ ۖ فَقَدْ جَآءُو ظُلْمًا وَزُورًا وَقَالُوٓا أَسَٰطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا [35]

The disbelievers said, :This is nothing but a lie he (the messenger) has fabricated and some other people have helped him in it. Thus they came up with sheer injustice and falsehood. And they said, :(These are) the tales of the ancients he (the messenger) has caused to be written, and they are read out to him at morn and eve.

يَقُولُونَ إِنَّمَا يُعَلِّمُهُ□ بَشَرٌ ، لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَٰذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ [36]

There is a man who teaches him. The language of the one they refer to is non-Arabic while this is clear Arabic language.

The author says that except for the elements of fraud, The kuran does not deny what is reported in this passage here again. (XVI-103) the accusation is not denied, there is simply insistence that actual wording of the Kuran did not come from the informant. Muhammad (PBUH) actively sought information from the scriptures of Jews, since they are condemned for concealing their book from him. He concludes that it is not difficult to see Muhammad (PBUH) receiving stories and other information from various informants, including Jews and Christians, and then in moments of inspiration reworking the material into its Kuranic form.[37]

Here we analyse the writer's stand point. The Quran refutes strictly the insinurations of the infidels of Makkah as well as of the learned Orientalists, who echo the same charges.

إِنَّهُ□ لَقَوْلُ رَسُولٍ كَرِيمٍ وَمَا هُوَ بِقَوْلِ شَاعِرٍ ، قَلِيلًا مَّا تُؤْمِنُونَ وَلَا بِقَوْلِ كَاهِنٍ ، قَلِيلًا مَّا تَذَكَّرُونَ تَنزِيلٌ مِّن رَّبِّ الْعَٰلَمِينَ وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ

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[35] Furqan, 25:4-5

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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ثُمَّ لَقَطَعْنَا مِنْهُ

الْوَتِينَ [38]

it is surely the speech of a noble Messenger, (that he conveys from Allah). and it is not the speech of a poet, (but) little you believe, nor is it the speech of a soothsayer, (but) little you heed to the advice It is a revelation from the Lord of the worlds. Had he (the prophet) forged some statements in Our name, We would have certainly seized him by the right hand, and then severed his life-artery.

فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ ۚ إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا

يُؤْمِنُونَ [39]

So, do not be in doubt about it. Surely, it is the truth from your Lord, but most of people do not believe.

أَمْ يَقُولُونَ افْتَرَاهُ ، قُلْ إِنِ افْتَرَيْتُهُ فَعَلَيَّ إِجْرَامِي وَأَنَا

بَرِيءٌ مِّمَّا تُجْرِمُونَ [40]

Do they (the pagans of Makkah) still say that he Muhammad (PBUH) has forged it? Say, :If I have forged it, then, I am responsible for my sin, and I am free of the sins you commit.

To answer this charge that Muhammad (PBUH) heard the stories from some informant and then expressed these in his own words. The Quran refutes this charge.

وَمَا يَنطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ [41]

He does not speak out of (his own) desire. It is but revelation revealed (to him).

It is the matter of our belief. We the Muslim belive firmly that the words and their meanings both are revealed by Allah to the Messenger through an archanged Gibriel.

إِنَّا أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ [42]

We have sent it down, as an Arabic Qur'an, so that you may understand.

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ [43]

We have made it an Arabic Qur'an, so that you may understand.

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[38] Al-Haqqah, 69: 40-46
[39] Hud11:17-18
[40] Hud11:35
[41] Najm53:3-4

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وَكَذٰلِكَ اَنْزَلْنٰهُ قُرْاٰنًا عَرَبِيًّا [44]

And in this way We have sent it down to you as an Arabic Qur'an.

The verses provide us authentic evidences that the words of the Quran are the word of Allah. Thus the Quran is uncreated and immortal that there are many verses that indicate Muhammad (PBUH) was divinely its "meaning" and "idea"[45] Ibn khaldoon says, "Of all Divine books the Quran is the only one of which the text, words and phrases have been communicated to the Prophet by an audible voice." [46]

The Muslims all over the globe are unanimously agreed that the Quran is an eternal miracle of the Messenger per excellence. When ever Muhammad (PBUH) was asked a miracle, as a proof of the authenticity of his mission,. He quoted the composition of the Quran and its incomparable excellence as proof his divine origin. [47]

Margoliouth states that the whole affair of Wahy was trickey and imposture from first to the last. It is Muhammad (PBUH) in accordance with his plans, acted the role of the medium to "produce messages from the other world" and in order to ensure his success, he so maneuvered the form and manner of those messages that they would appear to be of "supernatural origin". [48]

The characterization of the Messenger as "medium" has been accepted by M. Rodinson and Tor Andrae who elaborate it as megaphone.

Dr. Watt says that the Prophet had initially claimed to have seen Allah; (true vision) Jibriel was introduced at a later stage as the conveyer of Wahy; the wahy does not mean verbal communication of the text but 'suggestion' or inspiration; the Quranic wahy is in some form or other part of Muhammad (PBUH) consciousness.[49]

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[44] Ta-ha20:113

[45] Fazul Rahman, Islam, Uni of Chicago Pren, 1979 P30-31 cited in the Quran (Abdullah Saeed) P.27

[46] Dictionary of Islam: T.P. Hudges under inspiration

[47] Panl Casanova. Cited in the Divine origin of the Quran. P312

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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Noldeke, a French orientalist and an author of the article "History of the Quran" [50] published in Encyclopedia Britannica has made assumptions like his predecessors. Muir and Sprenger etc. He tried his best to highlight the Judaeo-Christain origin of the Quran. He has discussed the nature of revelation and character of the Messenger. He also has thrown light on the Quranic style and language. Afterward Richard Bell and Watt have enlarged his assumptions.

Tor Andare writes, "In these scattered lines we see passing before us, as in a panorama, the tremendous imaginative religious experience which inspired the heart and conscience of Muhammad (PBUH) and made him a Prophet[51]". Karen Armstrong says about the Quran that it has no apparent structure, no sustained argument or organizing.[52]

As we see the assumptions and charges levelled against the Messenger by different Orientalists are same. Some have used direct method and other used indirect method. It is only the wangling of the words. Their objectives remain same to defame Islam, the Prophet of Islam and the Quran. They leave no stone unturned to prove that the Quran is not the word of God. But it is the masterpiece of Muhammad (PBUH) 's own consciousness and meditation.

Here we will analyze these assumption and try to prove the Quran the word of Allah and its miraculous nature the eternal.

The Eternal Challenge of the Quran:

If the Quran is man's creation as the Orientalists say, then how can the Quran has challenged the whole mankind (firstly the Arabs, secondly the whole nations of the world) and Jinns to produce a similar book, few Surahs or a single surah like its surahs.

The challenge means to compete with its splendor and glory, its beautiful style, eloquence of its language and its efficacy. But no one among the human beings and

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[50] Noledeke, Encyclopaedia of Britanica. Vol P.

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Jinns can produce only a single surah during the last fourteen centuries. The poets and the orators of the East as well of the West have remained unable to compose a book to counter this challenge. They have badly failed to do so. The Quran says:

قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ □ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا [53]

Say, :If all the humans and jinns join together to produce anything like this Qur'an, they will not (be able to) come up with anything like it, even if they assist one another.

أَمْ يَقُولُونَ تَقَوَّلَهُ □ ۚ بَلْ لَا يُؤْمِنُونَ فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ □ إِنْ كَانُوا صَادِقِينَ [54]

Do they rather say, :He has forged it (the Qur'an.) ? No, but they do not believe. So, let them bring a discourse like this, if they are truthful.

أَمْ يَقُولُونَ افْتَرَاهُ ، قُلْ فَأْتُوا بِعَشْرِ سُوَرٍ مِثْلِهِ □ مُفْتَرَيَاتٍ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ [55]

Do they say that he has fabricated it? Say (to them), :Then bring ten Surahs like this, fabricated. And call whomsoever you can, other than Allah, if you are true.

أَمْ يَقُولُونَ افْتَرَاهُ ، قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ □ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ [56]

Or, do they say that he has made it up? Say, :Then, bring a Surah like this, and call whomsoever you can beside Allah, if you are true.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ □ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا [57]

If you are in doubt about what We have revealed to Our servant, then bring a Surah similar to this, and do call your supporters other than Allah, if you are true.

Firstly, The Quran has thrown the challenge to produce a book, secondly, ten surahs and thirdly only one surah. But not a single person dare to accept the

[53] Al-Isra 17:88
[54] At-tur 52:33-34
[55] Hud11:13

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challenge. The Messenger himself says: All of the Prophets were given such miracles as inspired people to believe. And the miracle that I have been given is the Quran.[58]

The Quran challenges the Arabs to produce a single surah like this. The eloquence of the Quran is also proved its miraculous nature. [59]

Palmer states: That the best of the Arab writers has never succeeded in producing anything equal in merit to the Quran itself is not surprising.[60]

According to the Tor Andrae, "He was not conscious that the Prophet of his people, and present to the Arabs a holy scripture such as the Jews and Christian possessed. When for the first time he heard the voice of the angel speaking the divine words in his ear, it was to him an expected, incomprehensible marvel.[61]

وَمَا كُنْتَ تَرْجُوْٓا اَنْ يُّلْقٰٓى اِلَيْكَ الْكِتٰبُ اِلَّا رَحْمَةً مِّنْ رَّبِّكَ[62]

You were not expecting that the Book would be sent down to you, but it was a mercy from your Lord.

Many deadly opponents of Islam were much impressed by the efficacy of the eloquence of this marvelous book. For instance, when Jaafar ibn Abu Talib recited the verses of the Quran in the court of Negus. He wept and swore that the Bible and the Quran, both had the same source. Umar the Great embraced Islam on hearing the recitation of the Quran. Haykal says: "As for what he just read he was deeply shaken by its beauty, its majesty, the nobility of its call, and the magnamity of its messages. [63]

It is absolutely queer that an unlettered person, who delivers the Quran, Its majestic composition and its unmatch literary excellence are undeniable proof of its Divine origin. Said Nursi has beautifully described, "As magic was wide spread during Moses time, his miracles were of that kind. As medicine was in demand during Jesus, time, his miracles were of that kind. When

[58] Bukhari
[59] Ghazali, Ihya Uloom Din, Vol. 2, P. 630
[60] Palmer's Introduction to English translation of the Quran P.iv
[61] T. Andrae: Muhammad Man and his faith P. 94

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وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَٰبٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لَّارْتَابَ الْمُبْطِلُونَ [64]

You (O Prophet,) have never been reciting any book before this, nor have you been writing it with your right hand; had it been so, the adherents of falsehood would have raised doubts.

Muhammad (PBUH) was raised as a Prophet, four arts were popular in Arabia: eloquence and fluency in writing and speaking, poetry and oratory, sooth saying and divination, and knowledge of the past and cosmology when the miraculous Quran came, it challenged all experts in these four fields. First, it brought people of eloquence to their knees as they listened to it in total admiration. Second, it shocked poets and orators so much that they bit their fingers in amazement and removed their most celebrated seven poems, which had been written in gold and hung on the Kabah's walls. Third, it forever silenced soothsayers and magicians by making them forget their knowledge of the unseen and causing their jinn to be expelled from the heavens. Fourth, it saved those who knew some history and cosmology from myths and fabrications, and taught them the reality of past events and the illuminating facts of creation. Thus these four groups, kneeling before the Quran in absolute astonishment and awe became its students and never tried to challenge it."[65]

His greatest miracle is the Book in which he has poured fourth with an inspired tongue all the "revelations of nature, conscience and prophecy. Ask you a greater miracle than this, O unbelieving people I than to have your vulgar tongue chosen as the language of that incomparable Book, One piece of which parts to shame all your golden poesy and suspended songs --- to convey the tidings of universal mercy, the warning to pride and tyranny.[66]

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[64] Al-Ankabut. 29:48

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Literary style of the Quran:

It is an established fact that the Quran is unique and unmatch in its arrangement of verses and surahs. The Quranic structure does not follow the choronolgical order of revelation. It has not composed according to subject matter like other humanly books.

Its beauty lies in its inimitable and remarkable style. But learned Orientalists have raised objections against its structure and style. Noledeke states that the different parts of the Quran are of very unequal value. He says," while the older pieces are marked by a "wild force a of passion, and a vigorous, if not rich, imagination and the greater part of the Koran is decidedly prosaic, much of it indeed is stiff in style." [67]

Another modern orientalist and great scholar of Islam states. "The texts seems wearyingly repetitive; it has no apparent structure, no sustained argument or organizing." [68]

An erudite scholar writes, "No Arabic prose dating from before Islam has come down to us. According to the classic picture of Arabic literature, there was only poetry.... Throughout the world prose literature certainly comes after poetry, and Arabia is not exception. The prose of Quran is prose of a special kind, and Arab authors themselves tell us that discourses in the same form existed before it, these literary fragments were however never written down."[69]

He further states, "But there is no lack of independent spirit in Islam to shed doubt on the incomparable nature of the Koranic text. He also is of the opinion that the mesmeric effect of the Koran is due to recitations of it for the centuries.[70] Here a question arises that for how many years or month Umar used to recite or listen the Quran before embracing Islam. He was caught by the efficacy and sublime style of the Quran on its first time recitation." Similarly, their predecessors had and their successors have the same assumptions regarding the style of the Quran. Here,. I want

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[67] Noldeke's Essay on the Quran in the Encyclopaedia Britanica, Vol. 16 1891, P 37

[68] Karen Armstrong: Muhammad A Prophet for our time, P 58

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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to give some evidences from the works of the Orientalists to manifest the inconsistency of their ideas.

Karen Armstrong herself writes, "The Quran was deliberately repetitive, its ideas, images, and stories were bound together by these internal echoes, which reinforced its central teaching with instructive shifts of emphasis. They linked passages that initially seemed separate, and integrated the different stands of the text, as one verse indicately qualified and supplemented others." [71]

Maxime Rodinson himself states, "The sudden appearance of a new literacy form, and this, moreover, of a kind which they regard as perfect, with no precious preparation, arrtecedents or precusssors, could not be explained except by a miracle.[72]

Another scholar writes, "Whenever Muhammad (PBUH) was asked a miracle, as a proof of the authenticity of his mission, he quoted the composition of the Quran and its incomparable excellence as a proof of its divine origin. And, infact, even for those who are non-Muslims nothing is more marvelous than its language with which such a prehensive plenitude and a grasping sonority with its simple audition ravished with admiration those primitive peoples so fond of eloquence. The ampleness of its syllables with a grandiose cadence and with a remarkable rhythm have been of much moment in the conversion of the most hostile and the most sceptic."[73]

To magnify the sublime style of the Quran Dorman writes, "It is literal Revelation of God, dictated to Muhammad (PBUH) by Gabriel, perfect in every letter. It is an ever present miracle witnessing to itself and to Muhammad (PBUH), the Prophet of God. Its miraculous quality resides partly in its style, so perfect and lofty that neither man nor jinn could produce a single chapter and partly in its content of teachings, prophecies about the future, and amazingly accurate information such as the illiterate Muhammad (PBUH) could never have gathered of his own accord."[74]

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[71] Karen Armstrong, Muhammad, Prophet for our time. P 59 2006

[72] Rodinson, Muhammad, P91

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And according to another writer, "The Quran in its original Arabic dress has a seductive beauty and charm of its own. Couched in concise and exalted style, its brief pregnant sentences, often rhymed, poses an expressive force and explosive energy which it is extremely difficult to convey by literal word for word translation.[75]

An excellent English translation of the Quran is rendered by an erudite scholar, A.J. Arberry. He states about the beautiful style of the Quran, "The complex prosody, a rich repertory of subtle and complicated rhythms had been completely perfected. A vocabulary of themes, images and figures, extensive but nevertheless circumscribed, was firmly established."[76] He further says, "Each surah will no be seen to be a unity with in itself, and the whole Quran will be recognized as a single revelation, self consistent to be highest degree. The short surah XCII exhibits a simple but perfect rhetorical balance, an opening adjuration by constrated light and darkness introduces three triplets matching exactly together.........

Surah Lv, a triumphant hymn to the power and glory of God, the terrors of Hell and Joys of Paradise, is knit together by a running refrain as the tension is built up from a quiet and meditative beginning to an unbearably tremendous close. So the pattern of each Surah can be methodically analysed into the component parts, seen as motives common to the whole Quran. Treated in each context individually and with an astonishing wealth and variety of rhetoric and rhythm." [77]

The Quran is the word of Allah, The powerful, He has the inclusive authority to arrange or advise to arrange the verses and Surah of his Book. The Quran itself says.

إِنَّ عَلَيْنَا جَمْعَهُ۝ وَقُرْآنَهُ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ۝
ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ۝ [78]

It is surely undertaken by Us to store it (in your heart), and to let it be recited (by you after revelation is completed). Therefore, when it is recited by Us (through the angel), follow its recitation (by concentration of your heart). Then, it is undertaken by Us to explain it.

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[75] Naish, John, The wisdom of the Quran, Oxford, 1937, P. VIII
[76] Arberry, Aspects of Islamic Civilization as Depicted in oriental texts. Allen & unwin, London 1964, P. 11

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إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحٰفِظُوْنَ [79]

We, Ourselves, have sent down the Dhikr (the Qur'an), and We are there to protect it.

وَأَنْزَلْنَآ إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ [80]

(We sent them) with clear signs and scriptures. And We sent down the Reminder (The Qur'an) to you, so that you explain to the people what has been revealed for them.

Now, I give two evidences from the authentic books of Hadith in this regard. Usman writes, "Whether the revelation consisted of lengthy, successive verses, or a single verse in islolation, The Prophet would summon one of his scribes and say, "Place this verse (or these verses) in the sura where such and such is mentioned."[81]

Another Prophet's eminent scribe Ubayy Ibn Ka'b states, "Some times the beginning of surah, is revealed to the Prophet, so I write it down, then another revelation descends upon him so he says, "Ubayy! Write this down in the surah where such and such is mentioned. At other times a revelation descends upon him and I await his instructions, till he informs me of its rightful place.[82]

The Scholars who have made objections against the language and style of the Quran, they have lack of knowledge of Arabic language, its grammar and composition or they have baised mentality toward the Quran and the Messenger of Islam.

It is crystal clear that the text of the Quran, its arrangement of verses and surahs is exactly same that was taught by the Messenger to his companions. This is a historical truth, no book other than Quran is perfectly secured. Allah has taken the responsibility of its security.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحٰفِظُوْنَ [83]

We, Ourselves, have sent down the Dhikr (the Qur'an), and We are there to protect it.

وَإِذَا تُتْلَى عَلَيْهِمْ اٰيَاتُنَا بَيِّنٰتٍ ۙ قَالَ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا ائْتِ بِقُرْاٰنٍ غَيْرِ هٰذَآ اَوْ بَدِّلْهُ ۚ قُلْ مَا يَكُوْنُ لِيْٓ اَنْ اُبَدِّلَهُ مِنْ تِلْقَآئِ نَفْسِيْ ۚ اِنْ اَتَّبِعُ اِلَّا مَا يُوْحٰٓى اِلَيَّ ۚ اِنِّيْٓ اَخَافُ اِنْ عَصَيْتُ رَبِّيْ عَذَابَ يَوْمٍ عَظِيْمٍ [84]

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[79] Al-Hijar, 15:9

[80] An-Nahl 16:44

[81] Tirmidhi, Sunan, No. 3086, Abu Dawood, Sunan, I; 290, Ibn Hanbal Musnad, I; 69

[82] Al-Baqillani, al-intisar, P, 76, Frankfurt, 1986, P

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When Our verses are recited to them in all their clarity, say those who do not believe in meeting Us, :Bring a Qur'an other than this, or make changes in it (to suit our fancies) . Say, :It is not possible for me to make changes in it on my own. I follow nothing but what is revealed to me. If I disobey my Lord, I fear the punishment of a terrible day.

So the Quran is masterpiece of Arabic literature. It is unique and sublime in its style. This distinctive characteristic of the Quran has made it an eternal and perpetual miracle of the Last Messenger. It will provide light and guidance to mankind till the day of judgment in all walks (Arts, Science and space, Economic and Commerce, Ethics and Moral, Political and Social, physicl and spiritual) of life.

An Appraisal of its literary form made by Al-Azhar University runs as follows:

i. The form of the Quran reflects neither the sendentary softness of the towns men nor the nomadic toughness of nomadic toughness of the Bedouins. It possesses in right measure of sweatness of the former and vigour of the latter.

ii. The rhythm of the syllables is more sustained than in prose and less patterned than in poetry. The pauses come neighter in prose form nor in the manner of poetry, but with a different harmonious and rhythmic symmetry.

iii. The words chosen neihter transgress by their banality nor by their extreme rarity but are recognized as expressing admirable nobility.

iv. The sentences are constructed in a dignified manner which use the smallest possible, number of words to express ideas of utmost richness.

v. The brevity of expression, the conciseness, attains such a striking clearness that men of ordinary intelligence can understand the Quran without difficulty.

vi. And at the same time there is such a profundity, flexibility, suggestivity and radiance in the Quran that it serves as the basis of the principles and rules for Islamic art and science, for theology and for the juridical school.

vii. Quranic speech appears to be superhuman in its transcendence of the psychological law that intellect and feelings are always found in universe

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proportion to each other. In the Quran we find constant co-operation between the two antagonistic powers of reason and emotion throughout the Quran the speech maintains a wonderful solemnity and powerful majesty which nothing can disturb.

viii. Finally, when we pass from the structure of a sentence or a group of sentences dealing with the same subject to the structure of the surah and of the Quran as a whole, we find on over all plan which could not have been created by man." [85]

Science testifies its Divine Origin:

The scientific discoveries testify the Divine origin of the Quran. The thick and dark clouds of ignorance were prevailed over the whole Arabia, when Muhammad (PBUH) proclaimed his Prophethood. The very first revelation that was revealed was Iqra in the name of they Lord. The Messenger gave the message of "Iqra" to his illiterate nation. Although the Quran is not the book of science, but it has revealed many scientific mysteries of the universe. The Quran, again and again, reminds us to think, to meditate, to ponder to understand the Nature. Here, I quote some verses from the Quran in this connection.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ [86]

Surely, your Lord is Allah who created the heavens and the earth in six days, then He positioned himself on the Throne

وَهُوَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ [87]

He is the One who created the heavens and the earth in six days, while His throne was on water.

[85] Syed Athar Husain, The Quran and the Orientalists. PP. 12-13 Darul Musanfin Azam Garh 2005

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الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِيْ سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ [88]

The One who created in six days the heavens and the earth and whatever lies between them, then He positioned Himself on the Throne.

قُلْ أَئِنَّكُمْ لَتَكْفُرُوْنَ بِالَّذِيْ خَلَقَ الْأَرْضَ فِيْ يَوْمَيْنِ وَتَجْعَلُوْنَ لَهُ أَنْدَادًا ذٰلِكَ رَبُّ الْعٰلَمِيْنَ. .... فَقَضٰهُنَّ سَبْعَ سَمٰوَاتٍ فِيْ يَوْمَيْنِ وَأَوْحٰى فِيْ كُلِّ سَمَاءٍ أَمْرَهَا [89]

Say, :Do you really disbelieve in the One who has created the earth in two days, ... And We have decorated the closest sky with lamps, and protected it properly. All this is the determination of the All-Mighty, the All-Knowing.

Allama Abdullah Yusuf Ali says, "The creation in six days is of course metaphorical. as Allah says, A day in the sight of they Lord is like a thousand years of your reckoning. (xxii:47) unto him in a day the measure there of is (as) fifty thousand years. (LXX:4)

Throne is of course metaphorical, a symbol of authority, power, and vigilence as Kursi. Krusi perhaps refer to majesty white arsh refer to power. [90]

Dr. M. Bucaille discovered absolute harmony between the Quran and science relating the creation of the universe. He states:

The six periods of the creation of Heavens and Earth covered, according to the Quran, the formation of the celestial bodies and the earth, and the development of the latter until it become inhabitable by man. In the case of the Earth, the events described in the Quran happened over four periods. One could perhaps see in them the four geological periods described by modern science, with man's appearance, as we already know, taking place in the quaternary era. This is purely a hypothesis since nobody has an answer to this question. It must be noted, that the formation of the heavenly bodies and the Earth, as explained in verses 9 to 12. Surah 41 required two phases. If we take the Sun and its sub-product the Earth as

[88] Al-Furqan,25:59

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an example, science informs us that their formation occurred by a process of condensation of the primary nebula and then their separation. This is exactly what the Quran expresses very clearly when it refers to the processes that produced a fusion and subsequent separation starting from a celestial 'smoke'. Hence there is complete correspondence between the facts of the Quran and the facts of science.[91]

The Quran says,

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ [92]

And We created from water every living thing.

In this verse Allah Almighty says we made from water every living thing. This noble verse was revealed to the Messenger fourteen hundred years ago. But the biological scientists have testified this verse as the universal truth during the 20th the century.

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ [93]

Allah has created every moving creature from water.

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا [94]

And He is the One who created man from water.

Dr. M. Bucaille, after studying the Quranic verses about human reproduction states that these points are. Worth mentioning.

i. Fertilization is performed by only a very small volume of liquid.

ii. The constituents of the fertilizing liquid.

iii. The implantation of the fertilized egg.

iv. The evolution of the embryo.[95]

Dr. M. Bucaille explained the whole process of reproduction in detail there are eleven verse, which discuss sperm.

خَلَقَ الْإِنسَانَ مِن نُّطْفَةٍ [96]

[91] Bucaille, Dr. M. The Bible, The Quran and Science, P.165
[92] Al-Anbiya 21:30
[93] An-Nur24:45

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔
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He created man from a drop.

The wood nutfa (sperm) signifies a very small quantity of liquid. (water) Embryologists have testified that a very small quantity of liquid is needed for fertilization. All the above mentioned sub topics about embryo, which are given in the Quran are scientifically approvaled and acknowledged. More than one and half millennium before, The Quran has revealed these truths. Man has taken centuries to discover these basic truths.

News of the Past and Prediction of the future

The Quran has mentioned the stories of Muhammad (PBUH) 's predecessor like Adam. Naoh. Abraham, Moses and Jesus. It also states about their nations.

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ ۖ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَٰذَا ۖ [97]

These are some reports from the unseen (events), which We reveal to you. You did not know them before this, neither you nor your people.

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ، وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ [98]

This is a part of the news of the unseen We reveal to you (O Prophet!). You were not with them when they were casting their pens (to decide) who, from among them, should be the guardian of Maryam, nor were you with them when they were quarrelling.

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ [99]

And (O prophet,) you were not there at the Western side (of the mount Tur) when We delegated the matter to Musa, nor were you among those present.

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي ، [100]

[96] An-Nahl 16:4
[97] Hud11:49
[98] Aal-Imran3:44

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Is it that you were present when death approached Ya'qub, when he said to his sons: What will you worship after me ? They said, :We will worship your God

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً [101]

So, today, We shall save your body, so that you may become a sign for those after you.

The Quran announced in seventh century that the body of Pharoh (Rameses, 11) is lying safe and sound in Egypt. The people of that time were much astonished to hear this. Elliot smith has published a book. "The Royal Mummies" in 1912. He has confirmed that the mummy of Pharoh, who was drowned in the age of Moses is secured. He wrote: His earthly remains were saved by the will of God from destruction to become a sign to man as it is written in the Quran.

Dr. Maurice Bucaille says, "Those who seek among modern data for proof of the veracity of the Holy Scriptures will find a magnificent illustration of the verses of the Quran dealing with Pharaoh's by visiting The Royal Mummies Room of the Egyption Museum, Cairo.

Another instance about predictions of the Quran. [102]

غُلِبَتِ الرُّومُ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ فِي بِضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ ، وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ [103]

The Romans have been defeated in the nearer land; and they, after their defeat, will triumph within a few years. To Allah belonged the matter before and (to Him it belongs) thereafter. And on that day the believers will rejoice.

When this prediction was made, the Persians were victorious over the Romans. According to Gibbon, The Roman Empire has lost its eastern and southern provinces i.e, Iraq, Syria, Palestinee Egypt etc in 616. The Persians has captured Jerusulem and they took with them that sacred stick on which, Jesus was hanged. (God forbid). Heraclius was disappointed, but suddenly he became Caesar from) instead of Arcadius. He reconquested his lost areas during the years 622 to 625.

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[101] Yunus 10:92

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At the initial stage when Persian got victory. The sympathies of the Muslims were with the Christians. On the other hand the Makkans were on the side of Persia. The Makkans were disbelievers and polytheists like the Persians while the Christians have belief in on God, revelation and Prophethood like the Muslims. So, it was natural to favour the Romans by the Muslim. Roman victory against the Persians and the Muslim victory against Makkans at Badr took place almost at the same year, 624 A.D. Unlike, those of the Prophets of old, the mircle of the Quran is eternal and incorruptible, its guidance, instruction and legislation are ever-applicable to humanity: regeneration of its meanings and its anticipation in scientific discoveries, with the advancement of knowledge and understanding, authenticate its divine origin. [104]

The Quran is an eternal and the greatest miracle of the Messenger. It will remain till the Day of Judgment. Allah Himself has taken the responsibility of its safeguard.

اگر آپ کو اپنے مقالے یا ریسرچ پیپر کے لیے معقول معاوضے میں معاونِ تحقیق کی ضرورت ہے تو مجھ سے رابطہ فرمائیں۔

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غُلِبَتِ الرُّوْمُ ۙ فِيْٓ اَدْنَى الْاَرْضِ وَهُمْ مِّنْۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُوْنَ ۙ فِيْ بِضْعِ سِنِيْنَ ۭ لِلّٰهِ الْاَمْرُ مِنْ

قَبْلُ وَمِنْۢ بَعْدُ ۭ وَيَوْمَىِٕذٍ يَّفْرَحُ الْمُؤْمِنُوْنَ "

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[103] Ar-Rum 30:2-4

[104] Prof. M. Arslan The Divine origin of the Quran. P. 428 Dawa Academy 2008

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Conclusion

Orientalism is an organized and systemized study of the orientalists (Eastern Peoples). In the beginning, its canvas was limited, to study the Eastern People, their cultures and civilizations, their languages and literature. It was launched to assit, facilitate and guide the Imperialism. Later on, it gained the status of a regular discipline and its specturm became very vast. Islamic studies included in the dicipline, the scholars dedicated their lives to study different aspects and facets of Islamic Studies. The Quran, Hadith and Sirah became the interes ted topics of the study for the orientalists.

The orientalists study different religions of the East, religious personaliteis of the East, Their common attitude remain neutral and balanced such as in the Studies of Buddhaism and Hinduism etc.

But On the other hand, during the study of Islam, one can feel bitterness and biasness in their attitude. This bitterness and biasness can be seen in their writings. This is becaus of their emnity against Islam. The orientalists see Islam as their single enemy to com bate, this kind of views can be seen in the Clash of Civilizations.

Their behaviour remain soft, while discussing Islam collectively. Sometimes, they precise Islam on the while at some extent. But when they write on Sirah or the Quran, they at once become hostile and arrogant.

And the orientalists reiteracte the blasphemies of such of Damascus, who was the pioneer of the movement, they are of the opinion that Islam has snatched their lands in Asia (Middle East) and Africa. For this reason, they blame that Islam spread with the sword. They take Muhammad (PBUH) as an imposter instead of a Prophet.

Some balanced orientalists have a soft corner for the Messenger. They divide Muhammad (PBUH) 's life into two periods:

i. The Makkan Era

ii. The Madinan Era

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They opine that Muhammad (PBUH) was a Prophet at Makkah. He invited the poeple to pure monotheism. He proclaimed Jihad against idolatory. While on the other hand, he became a politician at Madina after Hijrah.

Their main stress is on the Quran. They do not accept the Quran as the word of Allah. They like it as the book prepared and authored by Muhammad (PBUH) himself with the help of Christian monks like Bahira, Warqa etc.

We have discussed before the episode of Bahira. There is no historical weightage in the charge.

They try to find its Judaeo – Christian foundations as well as Zorousterian.

Some orientalists take Muhamamd as a Prophet for instance, he introduced Muhammad (PBUH) as hero Prophet, Corlyle etc, but he did not accept the Quran as a word of Allah. Ab out the Quran, his behaviour is same as that of George Sale.

Michael Cook says that the Quran was compiled two or three centures after Muhammad (PBUH) . Patrica Crune has also the same view point.

Their much stress is on the primary sources of Sirah. Most of them attack on Hadith literature in following the line set by Goldziher.

Wat applies the methods of Goldziher and Schacht on those tradition, which are relevant to Sirah. Burnerd Lewis also criticizes the Hadith literature. They call it a fraud.

The orientalists major theme is to create doubts and suspicoins in the minds of young generation of Muslim about the Message and the Messenger. They are producing such kind of literature to achieve this end.

To achieve their end, they do not hesitate to distort the historical facts regarding Sirah. Some sympathetic orientalists try to give us sugar coated pills. They are establishing different institutions i.e. hospitals, schools, NGO's etc.to entrape its poor people.

The administrators and workers of these institutions are very much obsessed with the love of Christian tradtion. They try to attract the people to Christianity and dispair them from Islam.

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The main thing, I have observed in the writings of the orientalists is thier methodology. They use scientific methodology to explain every phenomina. But the applications of science are not valid in case of the religion. Every religions principle can not be observed or explained in light of science. Because, the human knowledge is limited. Here we seek guidance from some supernatural power. For this Allah has raised His Messengers to guide the human beings

Tor Andrae and Rodinson explain the Prophethood of Muhammad (PBUH) under the light of psychology and anthropology. This is not a fairplay. Maximum orientalists are echoing the blames and charges of medieval age. The orientalist also help those persons, who attack Islam or the Prophet of Islam. They provie them shelter along with financial support. i.e. Sulman Rushdi. This behaviour is against the moral values. In the twentieth century, they have launched the propaganda war against the Prophet of Islam. The Movement of Caricatures. How stupid and illogical this attitude of the West is . This manifests their immorality

Inspite of all this, we should concede the positive aspect of orientalism. In this modern age, they have explored, the primary b ooks of Sirah, edited and published these books on their own expense. We have forgotten these Islamic sources.

But they translate Islamic sources into different languages. It is a great service to Islam.

After the discovery of Primary b ooks of Sirah, we feel some change in orientalism. Their attitude seems positive at some extent. We can see this in the writings of Montgomery Watt, Karen Armstorng, Eposito, Icenneth Cragg etc.

Here i would endeavour to say many scholars and researchers in the West have been impressed during their research of Islamic Studies and embrased Islam. Allah has guided them to truth. They have accepted the truth and reality such as Mortin Ling, Maryam Jameelah, Allam Asad etc.

They became the active representative of Islam.

I trust in Allah, that the time is not very far, when the Western people come to the u ltimate truth (Islam).

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A class of balanced orientalists is in its progress. During the twentieth century, understanding of Islam, The Quran and Sirah among Europeans and American has improved.

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RECOMMENDATIONS

After the analysis of orientalists writings about Islam and especially on Sirah, I recommended some suggestions and proposals in this regard.

First of all, Higher Education Commission should provide latest books of orientalists to the libraries of universities. The journals, which have been published from the West on Islam, the Quran and the Messenger should be available in libraries.

Secondly, The Govt. should encourage the study of writings of the Western scholars on Islam. The Govt. should provide funds and facilitate the researchers to visit abroad to study Occidentalism.

Thirdly, it is dire need to study this field of learning in organizaed form, to establish societies, organizations, institutions to study the Western in its broad spectrum.

Forthly, the learned doctors and professors like Dr. Mahmood Ghazi , Dr. Naeem Ch. Should appoint to organize, teach and supervise the propogate these activities.

Fifthly, we must learn the majour languages of the West, e.g. Englihs, French, German and Italian etc. to explore the views of the Western scholars on Islamic Studies. In this regard, different kind of chairs (English Chair, French Chair etc) should eb established at different universities of good repute.

Finally, I strongly recommended, the scholars of M.Phil and Ph.D must get the knowledge of basic sources of Islam, the Quran and Sunnah in order to counter the Western scholarship. For this purpose, the study of Arabic language should be made mandatory. We should manage to establish the international conferences of Islamic Scholars at Western learning language and literature.

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